

THE CHRISTIAN WORKERS MAGAZINE

Vol. XVI

CHICAGO, SEPT. 1915.

No. I

4996

"De Quincey divided literature into two classes; the literature of knowledge and the literature of power. The Bible belongs peculiarly to the literature of power. It is the most powerful book that ever spoke to man. The literature of knowledge will live only till some one else embodies the old facts in a new form. The literature of power can never become obsolete; the deeper and truer the message of a book the more inevitable will be the form in which it will state itself. The literature of the Bible is so surcharged with power that virtue goes out from it whenever it touches the people. This virtue influences their thoughts, forms their governments, frames their laws, shapes their morals, molds their characters, and fashions their lives."

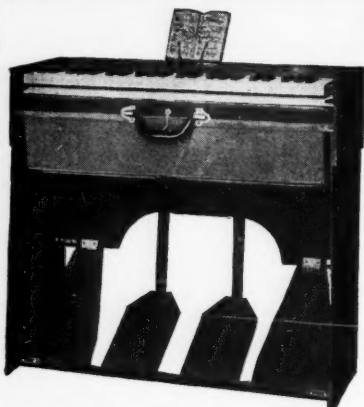
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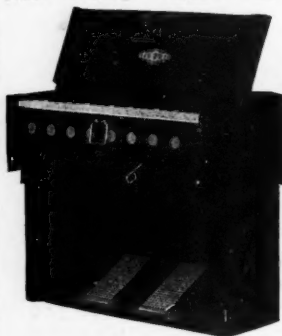
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SEPTEMBER, 1915

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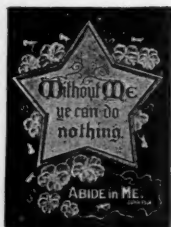
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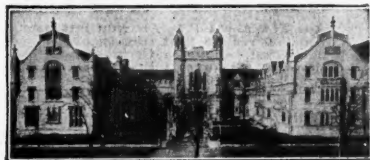
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Now, that is just our contention—you can't be a real Christian without loving the Jews. This is the supreme test of genuine consecration—lovest thou Me? **FEED MY SHEEP!** God loves the Jews; the world hates them. It was ever so, the world has always hated what God has loved, and loved what God hated.

WHICH SIDE ARE YOU ON?

We want to ask you as solemnly as we know how, what are you doing for God's people, the seed of Abraham? Are you a Christian? A real one? Why haven't you told the Jew about it? Are you interested in Missions? Why do you omit **JEWISH** missions? Do you realize that God speaks of only two kinds of Missions? The Bible says, "To the Jew first, and also to the Greek." Did you realize that all you have done for Home, Foreign, State and City missions, has been for Gentiles? What about the Jews? Do you believe God is satisfied when you do only one-half of the job?

The time is short, the witness to Israel must be given quickly. The Master calls. Will you respond? Will you love the Jews? Will you pray for them? Will you give?

Let us hear from you, but write now—right now!

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THE Christian Workers Magazine

SEPTEMBER, 1915

Editorial Notes

"For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart."—Hebrews 4:12.

The best evidence of Christianity is the Bible itself, if men would but read it with unprejudiced hearts. Again and again have we seen

this to be true, and now comes another illustration of it in the testimony of General Lew Wallace.

Among the choicest literary treasures of Bishop Cheney, is a letter written by this distinguished soldier, scholar and diplomat, who told him that he came to write "Ben Hur" as the result of a conversation with Colonel Ingersoll, the eloquent enemy of Christianity. The latter urged him to investigate the Bible for himself, saying that he would soon come to see the absurdity of the Christian reverence for it. He did so, and became, instead, a believer in its inspiration, and in the Godhead of Jesus Christ.

We feel particularly happy in the contents of this issue in which the Bible is the outstanding thought.

President Crannell speaks of it as the literature, and if his contribution itself (although necessarily very much abridged) is not a literary gem, we are no judges of the article.

Dr. Russell, who follows in his declaration of faith as gathered from the Bible, was for nearly sixteen years pastor of the Sixth United Presbyterian Church of Pittsburgh, Pa., the most influential in that denomination. Subsequently he served successfully as president of Westminster College, Pa., for nine years, during which he was honored by election as moderator of the General Assembly of his church. With this month he enters on his duties as teacher of Bible Doctrine and Homiletics in the Moody Bible Institute of Chicago. Those inclined to sneer at the orthodox and evangelical faith as no longer accepted by the scholarly, must account for Dr. Russell.

The address of Fuller Gooch, of England, adds the thought of service which the treat-

ment of our theme requires, while Pastor Kemp, of Scotland, tells us how to use the Bible in rendering that service.

Evangelist Cunningham's arraignment of the critics of the Bible makes us think of Christ's whip of small cords cleansing the temple of its den of thieves.

The article on "The Bible in the Public Schools" will have a peculiar interest for all our readers in this country.

This is what the London "Saturday Review" calls the man and the newspaper who think it disloyal and unpatriotic to insist that Germany is a strong and stubborn

"The Optimist Nuisance"

foe who will not be easily defeated. So serious had become the result of shouting victory in the streets, and of systematically creating the impression that the war was comfortably taking an inevitable course to a triumphant end, that the department of state had to warn the "optimist" press against framing ridiculous headlines out of every quiet telegram from the front. These reports did grave damage to recruiting and created a false and dangerous confidence, illustrated among other ways by the labor troubles which accounted for the absence of proper ammunition. There was no lack of the will to sacrifice personal ease and interests if the need were shown, this influential Journal went on to say, but the need was not realized by the rank and file because of the levity of mind created by these false reports that things were coming along all right.

We beg to apply this situation and these admonitions to the more serious conflict that is being waged on a broader scale. The "Optimist Nuisance" is in the visible church, which thinks it disloyal and depressing to tell the truth about the moral and spiritual condition of the world, or to call attention to the scriptural teaching about the crisis that is ahead. So serious has this false optimism become that the world and the nominal professors in the church are proceeding in their Godless and careless career on the supposition that everything is all right, and that "Christian civilization" is continually bettering mankind. Little

effort is being made to show men their sin or to warn them to flee from the wrath to come. The great truth of the atonement of Jesus Christ as a sacrifice for human guilt is not explained and insisted upon. The exposition of the Word of God is neglected, and the hope of the coming of the Lord is often an object of scoffing. Souls would be enquiring the way of life, churches would be revived and the cause of the Lord would prosper at home and abroad, if the truth were really taught and if men and women knew the eternal condemnation that is impending. We warn these optimist nuisances in the pulpit or press of the greater condemnation that awaits them in that awful day when God shall render unto them their due who neither entered into the kingdom of heaven themselves, or suffered others to enter in who would have been glad to do so.

We have been exceedingly interested in the recent correspondence emanating from the office of the Secretary of State concerning dual citizenship, so-called. It

Dual Citizenship seems that American citizens are liable to find themselves held for military service in some of the foreign countries now engaged in war. A case in point is a man born in this country of a French father, who was subsequently naturalized, and of whom the Secretary wrote that he was "born with a dual nationality" because France defines as a Frenchman, "every person born of a Frenchman in France or abroad." For this reason the American government could not give him assurance that he would not be held liable for service, should he voluntarily place himself within French jurisdiction. Of course, this construction of the situation does not pass unchallenged, and we find so good an authority as Senator Lodge saying that such a dual allegiance is contrary to our laws, and absolutely incompatible with our oath of allegiance. It seems to us the Senator is right, though it might mean a diplomatic conflict, if not one of arms, to settle it his way.

However, we allude to it only for illustrative purposes. Its international aspect belongs to the columns of the secular press, but its spiritual analogy should be seized upon by the teacher of truth. There are Christians who sometimes go back again into the old country whence they once escaped, whose king attempts to hold them for his service. But however impotent the United States may be in the premises before us, the Lord Jesus Christ may be depended upon to protect and deliver His own. Romans 6:12-14 comes into mind, where the man who by faith has become "dead unto sin but alive unto God," is encouraged not to let sin therefore reign in his mor-

tal body that he "should obey it in the lusts thereof," nor to yield his "members as instruments of unrighteousness unto sin," but to yield himself unto God as one who is alive from the dead, and his "members as instruments of righteousness unto God." The promise to such as he is, "For sin shall not have dominion over you; for ye are not under law, but under grace."

The American citizen in the foreign land may appeal to his adopted country in vain, but the Christian in a corresponding case in the spiritual realm always knows that succor is at hand. In other words, notwithstanding what our old taskmaster says, there is no obligation on the redeemed man ever to be in bondage to sin again. God is able to keep as well as to save him.

The upward look is the best safeguard against danger. This is the lesson of the aeroplane in comparison with the submarine as a war weapon. The undersea ves-

Aeroplanes vs. Submarines sel, invisible from the surface of the water, may be plainly seen by the aircraft hundreds of feet above. The Russians have kept their Black Sea comparatively free of German and Turkish men-of-war by this means, and English forces were successfully convoyed to France in the same way. Experts believe that the Lusitania could have been saved had she been thus protected.

We are unable to speak with authority here, but we can do so in a higher sphere. "Look unto me, and be ye saved, all the ends of the earth" is the comforting invitation of Jehovah by the prophet Isaiah. Hell from beneath is seeking to destroy us, and little do we know the machinations of the enemy it represents; but there is an eye which sees what we do not see, and if we are heedful of His warnings and sensitive to the guidance of His Spirit, we shall be safely piloted through all our spiritual perils, and enter at last the haven where we would be.

One of the most subtle ways Satan now has of seeking to deceive the very elect, is to induce unorthodox teachers and preachers to employ orthodox terms. "Oh,

Old Phrases With New Meanings so and so is very orthodox," the unsophisticated are heard to say, "because he used such and such language." But, dear friend, he did not mean by that language what you mean. Not at all.

A recent allusion to this trick of the enemy has only just come under our attention. It is found in the protest of the Rev. John Fox D. D., LL.D., against the licensure of certain candidates for the ministry who had presented themselves before New York Presbyter-

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Abstract

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"What shone out beyond contradiction," says he, "was the bald rationalism of attitude toward the Scriptures * * * *. If one had judged merely by certain expressions in their papers he would not have anticipated such a result. They declared, for instance, their belief in the doctrine of inspiration and it sounded as if they were 'orthodox' by the ordinary standards, using as they did, the familiar phrase 'the only infallible rule of faith and

practice.' One of the papers was full of phrases from catechism and confession. Any Presbytery would be justified, under ordinary circumstances, in taking it for granted that this carried with it a belief that the facts stated in Scripture were facts and not fancies, or exaggerations or worse, and also guaranteed freedom from error in all matters of doctrine; but the examination disclosed the very opposite."

"My soul, be on thy guard."

The Bible as Literature

Abstract and Extracts from an Address at The Moody Bible Institute by President Philip Wendell Crannell, D. D., Kansas City Baptist Theological Seminary

THE Bible is the most potent factor in the life of the world today. In spite of all the criticism that has been levelled at it, it is still, as to Sir Walter Scott, on his death-bed, "The Book." It is so, of course, by virtue of the Christ within it, for the testimony of Jesus is the spirit of prophecy. Its literary value alone would never have given it this place of power yet nowhere is the potency of the Book more clearly seen, than in literature, for literature is an expression of life, more real and veracious than almost any other, than law, or politics or institutions. A real cross-section of the literature of any people with its revelation of the way in which the Bible is inwoven in it, or absent from it, would give an unfailing diagnosis of the moral and spiritual state of that race and day, and an unfailing prophecy of what was to come.

An examination of the French literature, before the Revolution, would have revealed in its absence of reference to the Bible, and of the Bible tone and spirit, the existence of positive and negative elements, sure to produce that awful cataclysm. English literature of the same period showed the same lack, but "there came a man, sent from God, whose name was John" Wesley, who by the grace of God injected the Bible elements into the life of the people, and saved the English nation from going over the awful precipice over which France rushed.

Why the Bible is Potent in Literature

The Bible is most potent in literature, not only because of its divine power, but as well because it is supreme as literature. As we are studying the literary quality of the Bible more and more, our admiration for it deepens. It proves to be no shapeless thing, no weak thing, no poor thing, no "thing that is not" made by divine power to conquer "the things that are," but, just as a slice of cobblestone, looked at through the microscope, shows crystalline beauties we have not suspected, so, as

we study the Bible, we are fain to hold our breath with admiration, and exclaim, "What hath God wrought!" This is the gleaming, glorious garment of the truth of God; the skillfully wrought, polished, arabesqued sword of the Spirit. Therefore, the reverent literary study of the Bible can be very valuable for three things—to deepen our appreciation of it, to heighten our enjoyment, and to increase our understanding.

The Bible's literary variety and richness is, when we come to study it, unexpectedly great; it employs most of the forms of literature though we must note a number of exceptions. The form of the novel is not found. We could hardly conceive of such sustained use of the fictitious or imaginary, as consistent with the dignity of God's word, and it would be too likely to be misunderstood. The fully developed drama is not discovered in Scripture, because the drama also has in it an element of essential unreality, and is so susceptible to evil uses, though there are dramatic touches here and there since all life abounds with dramatic touches. The nature-myth is not found in the Scripture, nor have we any example of the poetic epic, unless, with one writer, we should call the Book of Job, "The Epic of the Inner Life." The Scripture is chiefly interested in the progress of the Kingdom, not the romantic or heroic adventures of individual men.

These forms of literature excepted, we note that the Bible contains both prose and poetry, prose and verse very frequently overlapping, since Bible prose is often intensely poetical, and the form of Hebrew poetry is such that prose readily rises into poetry, with heightened thought and deepened emotion. In prose, the variety is very rich, including biography, history, legislation, ethics, philosophy, theology, prophecy, oratory, of all types. The didactic, like that of Jesus in The Sermon on the Mount, the monitory, like that of Moses in his farewell address, the hortatory, like the earlier

portions of Isaiah. In poetry we have the three principal types; lyric, of many kinds, war songs, songs of personal religion, songs of national rejoicing, songs of public worship, etc.; the idyllic, with a dramatic tone, like the Song of Solomon, and the speculative, like Job; but "speculative" here does not mean "imaginary," still less "false"; it means that which grapples with the hard problems of human life, in its relation to right, truth and God.

Its Literature Analyzed

In those forms which it uses, the Bible is absolutely unsurpassed as literature. Is it oratory? I take my classes in homiletics to Isaiah, to Deuteronomy, to Mars Hill, to the Horns of Hattin, where Jesus promulgates the charter of the new Kingdom, and I show them an elevation, a sublimity, a fire, a passion, a movement, a masterly appeal to motive, a marvellous insight, a mastery of man and thought, and word and figure, which may be the admiration and the motto of all who would touch the strings of the human heart and make them vibrate to the deepest and tenderest and loftiest thoughts and emotions, which can thrill the soul of man.

Is it epigram, proverb, aphorism, the condensation of the wisdom of many through the wit of one, into a gleaming blade, a drop of balm, a perfect pearl of thought? I take them to Ecclesiastes, in his caustic summary of human hopes, and follies, and frailties; to the keen, incisive, inclusive utterances of Proverbs; and supremely to the words of Jesus, so searching in their insight, so profound in their depths, so broad in their sympathy, so lofty in their upreach, and so exquisitely wrought and polished; so balanced, so keen, so beautiful, that you cannot get them out of your mind, when once you have gotten them in, and so pregnant that they are not dead words, but living things. He who loves pith and point and pungency and power, will find them at their highest in the words of Jesus. Like the fluting of the shell under the microscope, fresh beauties will reveal themselves with every hour's study.

Is it prose description? Men are deceived by the limpid smoothness, by the so-called artless simplicity of the Scripture, but where in literature can you find surpassed this art of perfect portraiture, without adjectives, without affectation, without display, and yet the picture living before you with the full appearance of perfect truthfulness, and as a thing that moves and throbs before your eyes? Charles Reade, the author of "The Cloister and the Hearth," himself a master of picturesque and pungent style, has pointed out the unapproachable superiority of the Bible in this regard. Read the account of the creation, simple, reserved, but majestic, and you will decide with the teacher of the ambitious theological student that "you can't beat Moses!" Take the whole story of Joseph. Simple? Yes. Primitive? So they say,

but somehow the Spirit of God has entangled in with those simple words, the undying influence of thoughts and feelings so elemental, so powerful, so tender, so melting, that though we have read it a hundred times, we cannot read it over without the tears springing to our eyes. Through this simple, unsurpassed human art, God is speaking.

Is it description in poetry, when the wheels of life run faster and faster, like the aeroplanes, until they leave the earth and soar into heaven's freer air? At the fountain of Isaiah, poets, thinkers, orators, in all ages, have drunk the draughts that gave them thoughts that fly, and words with wings. Read the prayer of Habakkuk, the man of God, for sheer sublimity. Take your place with that Arabian emir, if he was an Arabian, Job, as he contemplates the holiness and the majesty of God. His "stately stepplings" in the nature and life of man, and of the universe. With John, behold the vision of the new heaven and the new earth. Every other literature of every other time and place and race halts with slow and trembling foot, flutters with faint wing, faltering heart, and sun-blinded eyes, as it seeks to follow where this has soared.

Is it philosophy of the ethical, practical order, argument, logic, set on fire, rhetorical balance, polish and skill, aspiration, emotion, the utterance of a longing heart, of every vibration of human feeling. You have it at its summit in this matchless literature, in Proverbs, Ecclesiastes, Psalms, Romans, in every part of the book in opulent profusion.

I have lately been studying anew the book of Hebrews, both in the English and the Greek, and I am lost in wonder and admiration, not only at the magnificence of the conception, but at the constructive, rhetorical, and literary polish and power displayed by the inspired writer. Neither Shakespeare, nor Victor Hugo, in their mastery of suggestion and arrangement, and progress, can equal this single book of Hebrews. Never was anticipation, suggestion, the massing and the marshalling of great thoughts, the linking of idea to idea, of argument to argument, into a flexible, impregnable, chinkless suit of chain armor so magnificently exhibited as in this epistle which describes the Great High Priest and the better covenant. When you hold this Bible in your hand, you hold something you can lay by the side of any literature on earth, confident of its unapproached supremacy. Here is a casket of cut gems, a treasury of perfect pearls, an army of Damascus blades, a collection unsurpassed, unequalled, unapproached. Nevertheless, when you study your mother's face, after due regard for its outward beauty, you seek to penetrate into the riches of her soul. Beyond and past the literary study of the Bible, we must never fail to seek its spiritual fullness. The letter giveth understanding, delight, appreciation. The Spirit giveth life.

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The Bible, the Standard of the Christian's Faith or a Modern Statement of an Ancient Creed

By Rev. Robert McWatty Russell, D. D., LL. D., ex-President of Westminster College, Pa.

(A declaration of his belief on accepting the chair of Bible Doctrine and Homiletics in the Moody Bible Institute of Chicago.—Editors.)

REGARDING my Christian beliefs, I would say, that these are in entire accord with those maintained by the teaching and life of the Moody Bible Institute. That these may be a matter of record, I am glad to furnish an outline of the same, covering the cardinal points of the Christian faith.

1. I believe in the integrity of the Bible. The Scriptures of the Old and New Testaments are to be received as the very Word of God, and their authority is to be recognized as the only infallible rule of faith and life. I regard the Holy Spirit as the divine author of the books of the Bible, while of the human writers we can say with Peter, "Holy men spake, moved from God." With this view, I hold that the original documents were verbally inspired.

2. I believe in the doctrine of the incarnation, that the Eternal Word, who was in the beginning with God, and was God, became flesh and dwelt among us, so that we "beheld his glory, glory as the only begotten from the Father." I believe in the Deity of our Lord Jesus Christ, that He was very God, by whom and for whom "all things were created." I believe in His Virgin birth, that He was conceived by the Holy Spirit in the womb of the Virgin Mary and is therefore God manifested in the flesh.

3. I believe in salvation by divine sacrifice; "That God was in Christ reconciling the world unto himself, not imputing unto men their trespasses; that Christ bore the sins of men, and that every sinner is saved by vicarious sacrifice; that Christ was "set forth to be a propitiation, through faith, in His blood, to show God's righteousness because of the passing over of the sins done aforetime, in the forbearance of God, yea, for the showing of his righteousness at this present season, that he might himself be just, and the justifier of him that hath faith in Jesus." I believe that the death of Christ meets all the ethical demands of God's holiness in connection with the pardon of every sinner; that by the grace of God, Jesus Christ "tasted death for every man," and that the justifying merits of His death, and the sanctifying renewing power of His life are offered unto every sinner. I believe that by nature all men are "dead in trespasses and sins," and that

justification and life are through faith in Him and that "In none other is there salvation; for neither is there any other name under heaven, that is given among men, wherein we must be saved."

4. I believe in the resurrection of Jesus Christ; that He rose from the dead in the same body which was laid in Joseph's tomb; and that He appeared for the space of forty days "speaking the things concerning the Kingdom of God," and vindicating the reality of His appearances by "many proofs." I accept the

Pauline doctrine that the resurrection of Jesus was the supreme credential of His Messiahship; that He "was declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead." I believe that through His resurrection we have assurance of His finished work as our Mediator with God, since He "was delivered up for our trespasses, and was raised for our justification." I believe that the resurrection of Jesus not only furnishes the believer with the assurance of immortality, but that in

the glorified body of our ascended Lord we have a sample of what shall be the glorified condition of the redeemed, since in His resurrection Christ Jesus became "the first fruits of them that are asleep," or both the assurance and the sample of the resurrection life.

5. I believe in the ascension of Jesus Christ to the right hand of God; that He carried with Him our glorified humanity in His risen form and that He abides in the heavenly places "exalted as Prince and Saviour," awaiting the time of glorious manifestation for judgment and rule of this world.

6. I believe in the priestly intercession of the exalted Saviour; that He "abideth a priest forever," constituting the medium of our approach to God, and the channel of divine bestowment upon men; that in His exalted position He cherishes memory of His earthly pilgrimage and has complete knowledge of all our temptations and trials, so that laying claim to His intercession we can say, "For we have not a High Priest that cannot be touched with the feeling of our infirmities; but one that hath been in all points tempted like as we are, yet without sin. Let us therefore draw near with boldness



Rev. Robert M. Russell

unto the throne of grace, that we may receive mercy, and may find grace to help us in time of need."

7. I believe in the personality and ministry of the Holy Spirit; that He, as the third person of the adorable trinity, is God; that He was associated with the Father and Son in the work of creation and is thus associated in the work of maintaining and upholding created things. I believe that through Him kings and prophets were annointed for their work; and that through Him the eternal Word became incarnate; that Jesus performed His earthly ministry through the Holy Spirit; that God has ordained that believers shall be indwelt by the Holy Spirit giving them the consciousness of Sonship, the fruits of righteousness and power for witnessing. I believe that when the Holy Spirit manifests the fullness of His power in the church, He also "convicts the world in respect of sin, and of righteousness, and of judgment," and that it is through His power alone that the work of world evangelization can be carried out, and that it is through Him that the consciousness of Christ's presence is the abiding joy of Christ's witnesses in missionary effort.

8. I believe in the coming and Kingdom of Jesus Christ; that He will return in glory to judge the world, and that by His return He will usher in the golden age of prophecy and the era of righteousness for which we pray when we say, "Thy Kingdom come, thy will be done on earth as it is in heaven." I believe that in the second coming of our Lord, there will be two stages, the parousia, or presence, and the epiphany, or manifestation in glory. I believe that in the first stage of His coming He will draw near to this earth, and that the spirits of those who sleep in Jesus, God will bring with Him; that there will be the voice of the archangel and the trump of God, recognized as such only by waiting believers, and that the spirits of the redeemed will be clothed upon with their resurrection bodies, while "We that are alive, that are left, shall together with them be caught up in clouds, to meet the Lord in the air; and so shall we ever be with the Lord." I believe that the glorified saints will be manifested before the judgment seat of Christ in heaven, to be judged not for their sins, but concerning the quality of their service and good works, "Whether these be good or worthless"; that these will receive assignment for Kingdom service in accordance with ability and record of faithfulness in service. I believe that during the period when glorified believers are being manifested in heaven before the judgment seat of Christ, and amid the glories of the marriage supper of the Lamb, there will be a period of tribulation on earth, during which wickedness will run its mad course, and during which world evangelization will be completed by the

testimony of those who, having failed to share in the rapture of God's waiting ones, have relighted their lamps of testimony to Jesus, and in service will seal their testimony with their blood, and so belong to that noble company described in Revelation 20:4-6, who "had been beheaded for the testimony of Jesus, and the Word of God," thus entering through the gates of martyrdom into the blessedness of those who have part in the first resurrection. I believe that when the noble company of redeemed is thus completed in the heavenly places that Christ will come with His saints for the judgment of "the inhabited earth"; that the living nations will be judged for their attitude toward Israel; that an era of world-righteousness will be introduced, with Jerusalem as the capital of the federated nations and with God's power and glory supreme. I believe that at the end of the Kingdom era on earth Satan will be loosed from his prison for a little season; that the loyalty of men and angels to Jesus Christ will have supreme test in this period of liberation, and that it will be ended by the judgment of the great white throne with sentence of "the second death" upon all who oppose themselves to Jesus. I believe that God in His grace and justice has provided for those who love Him an abode of endless blessedness; and that for those "who know not God and obey not the gospel of our Lord Jesus Christ," there will be "punishment, even eternal destruction from the face of the Lord and from the glory of His might." I believe that while the reward of righteousness through Christ is endless and conscious blessedness, so the penalty of sin will be the crystallization of character into a permanent attitude of sin and opposition to God, incurring thereby an endless and conscious retribution.

The above in outline is my confession of faith. In its essence Christianity is Christ. All the relationships involved in Christian living are personal. We preach the atonement by presenting the atoning Christ. We must proclaim the resurrection by proclaiming the risen Lord. Much of the deadness that has come to modern Christendom has resulted from losing sight of the personal element in proclaiming the gospel; in presenting a creed instead of a Christ; a plan of salvation rather than a person who saves; a system of theology rather than a Saviour of mankind. The evangelistic and missionary demands of our age require that believers in their testimony shall see no one "save Jesus only."

Let us be certain that we are redeemed by the precious blood of Christ, and then patiently and unwearyedly fill the place to which He has assigned us, rejoicing in the glory which shall be ours at His appearing.—K. T.

An Address

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The Bible in Relation to Soul-Winning

By Rev. Fuller Gooch

An Address at the Metropolitan Tabernacle, London, England, Reported for the Christian Workers Magazine

THERE is, we are told, on every hand, a dearth of conversions in this country, and anything that will bring us face to face with the important fact that the gospel of God is the only means for the salvation of souls, and anything that can incite us to more faithful presentation of that gospel in our lives and testimony is to be held with great gratitude.

I am asked to speak on the Bible in its relation to soul-winning, and I would like to preface what the Lord may help me to say with this remark. Dr. Guinness has told us that wherever you find men honored of God in soul-winning, you find them expecting the coming of the Lord, and making the Lord's return the object of their thought and testimony. I may say that another thing is equally true, namely, wherever you find a man honored of God in the winning of souls, you find his faith absolutely firm and bold in its relation to the divinity of the Holy Scriptures. I challenge you to find a place where the criticism of the Scriptures is bringing forth the salvation of souls. There is not such a place where the Spirit of God is using the testimony to bring sinners to Christ. But where the Bible is still held and its sacred truths faithfully borne witness to, there is still the power of the Spirit of God behind it, bringing men to Him.

Soul-Winning, the Object of the Bible

The first thing I would like to say about the Bible in its relation to soul-winning is that the Bible embodies in itself all the principles of soul-winning. The object of the Book as given by God is the winning of souls. The Bible is too much looked upon as the property simply of the Christian church, of believers, of saved people. Now, it is their property very largely, but they have not the monopoly of it. The Bible is God's voice to men, God's revelation to the world. And when men say, as multitudes do say, "The Bible is a book which doesn't concern me," they are making a vast mistake. The Bible concerns everybody. It is God's message to every man, woman and child on the face of the earth to whom it goes.

What is the outlook of the Bible? The Bible is a history of the fall of man and of man's restoration from the fall by the redeeming work of the Lord Jesus Christ. It is the story of Paradise lost and then of Paradise regained, and the outlook, from the early chapters of Genesis on to the last chapter in Revelation is this, that the world is lost, that the world is

under the power of the evil one, and that it needs salvation. And from Genesis to Revelation you see the plan of God's salvation, by means of which alone the sinner can be restored from the fall and brought out of darkness into God's marvelous light. Reverently let me say, the Holy Spirit, in all that He has caused to be written here, is acting as the soul-winner of men. The Holy Spirit, in the Bible, takes that place, undertakes that work by means of the truths which are here revealed, to bring men back from their wandering from God to find their home at the feet of Christ. Modern thought may say what it will about the greatness of man and about man's power to lift himself out of his environment. The Bible knows nothing of it. The Bible regards man as down, lost, far from God, and so regarding him it stretches out its loving, gracious, divine hand and points all men to God's way of salvation.

The revelation of the Bible is a revelation of the divine love, and not God's love to the world simply as a vast mass, but His love to the individual in the world. There is not a soul of the human race on earth that has not an interest in God's love. There is not a soul on earth about whom God does not think with interest, with compassion, when he says, "Unto you, O sons of men, I call." The mighty Spirit by His Word, is ever saying unto men, "Awake, arise from the dead, and Christ shall give thee light." It is a blessed fact that the Bible is not a book of conundrums, of mystery, a book of which we can say it is just for scholars or for some particular class. It is not even a book for saints. It is the book for mankind, a book for souls, heaven breaking the silence and speaking from its heights of holiness to poor sinners down in the depths. It is Christ's message beseeching men to believe and live. The Bible is with us in soul-winning efforts, in soul-winning desires, in soul-winning prayers. God's message by it is put into human lips that human lips may pass it on, and by passing it on brings souls to the Saviour. I believe most heartily in a commissioned ministry, but I do not believe a commissioned ministry has the monopoly of the soul-winning work. The Bible recognizes the ministry, qualifies the ministry, commissions the ministry, but it also commissions the whole church in this direction of winning souls. Every man whom the Bible has brought to the light of salvation is bound by this very fact to pass it on; and while preaching is God's ordination, and while God uses what the world calls "the

foolishness of preaching" to save men that believe, yet I have no doubt that when the great day of account will come it will be found that great multitudes have been won to Christ, not by sermon, however evangelical and true, not by preacher, however earnest, but by humble efforts, individual endeavors to bring others to Christ.

Soul-Winning a Serious Work

Some are apt to think it is rather easy work to seek the souls of others. But it is serious work, and needs a great deal of divine teaching and blessing in one's own soul to deal wisely with the souls of others. Some resent a personal appeal to them by those who sit side by side with them. There are those who resent as an intrusion anyone coming to them in the street or in the railway carriage, and it needs a great deal of divine guidance in order to know when to do it and how to do it. I do not believe the Bible warrants us just promiscuously without any divine guidance or consciousness of leading in the matter, talking to people about their souls. But what it does warrant is this, to have souls laid upon our own heart, so that we are ever ready for opportunity for reaching out a helping hand or word that shall lead souls to Christ.

The Bible commissions every believer to love souls, to pray for souls, to yearn over souls, and to wait upon God to get the inspiration at the right moment which shall lead to the leading of souls unto Him. Is not it so? But, do we all obey? Are we all living that way? I think we should often see sinners converted if everyone realized that the Bible gives a warrant to tell of Christ to all with whom they come in contact. Wesley could say:

"'Tis all my business here, below,

To cry: 'Behold, the Lamb!'"

But the Bible would have that spirit in every heart, and it would have that longing desire in every soul that knows the Saviour.

The Soul-Winner's Directory

Then, further, the Bible directs the course of action to be pursued by the soul. The Bible is the soul-winner's directory and guide as to how he shall carry on his work. The Bible is indeed our guide as to the methods we are to adopt. I like to read a Psalm like the 126th, where there is the picture of the man spreading the seed. The Psalm says when a man does that with tears, because of the difficulties, he shall doubtless come again with rejoicing. He used the method. When you are after souls you must bring the seed basket with you, which means you must have the seed by which alone souls can be won. Jesus Christ, in the thirteenth chapter of Matthew, gave a commission to all His disciples while this dispensation lasts. He said the seed we are all to use is the Word of God—unmixed seed. Not the Word of God and some theories of men as well. Not the

Word of God and some theories added to it. No, the pure Word of God in the seed basket sown in faith. That is the biblical method of winning souls. And as you look through the Bible you will find directions as to how you are to go to work, as to the spirit by which you are not to strive. You are not to go and tempt men, and seem as though you were the judge of their sins and going to bring the besom of destruction to bear upon them because they are out of Christ. You are not to strive, but "apt to teach," "patient with all men," to make a difference. Some you are to save, as it were, through faith. Others, like brands plucked from the fire in which they are fallen and being consumed. As you are saturated with Bible truth, and as the Bible puts before you God's message to man, you become wise in winning souls.

As to the power, the Bible directs us further. The power is not in us. Oh, beloved, what we want to make us ready to win souls is to live in the bosom of the Holy Ghost, to have spiritual unction. If we are not filled with the Holy Spirit, we may do more harm by seeking to win the lost. But when we are filled with the Spirit, animated by the Cross, the power is with us, even if it be nothing to come from ourselves; the word, even a smile, a look of love, a kindly act may draw the sinner right away to the Saviour.

Encouragement to the Soul-Winner

My last word is this. The Bible encourages soul-winning by numerous words and promises of blessing. I love to read my Bible when I get depressed, because more are not brought to the Saviour. There is no tonic like coming to the Word, for a weary, despondent worker. If his testimony is faithful, if he is right with his Master, he will not look into the Bible long before he finds his weariness is giving way to spiritual rest, and his discouragement giving way to enthusiasm to work. Beloved, what does the Bible say about it? "He that winneth souls is wise." "They that turn many to righteousness shall shine as the stars for ever and ever." "If one convert a sinner from the error of his way, he shall save a soul from death and shall hide a multitude of sins." O the sweetness of the encouragement Jesus gives to His servants who are living for souls! How He takes them into His confidence and care! How He helps them to stand in the evil day! We are, in our work for God today, surrounded by all the powers of darkness. The devil knows he has but a short time, and he is beginning to rage, but the Master is looking down upon His church. He is looking down with kindest interest upon those who are mourning the sins of the times and longing for better things. If you take this word to your heart, you will find in soul-winning you will be drawn yet closer to the Lord Himself, and however dark may be

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the outlook, humanly speaking, brightness will come unto you, whatever be the sphere of your labor, if you are looking unto Jesus and following His teaching according to the Word.

Spurgeon's Letter to the Lad

I was converted to God through His great grace in the year 1859. About a month after that I began to preach, in my sixteenth year. I well remember how the power of the Spirit of God, which was at work in '59 and '60, came over my own soul and made me long to be a soul-winner. I remember writing to dear Mr. Spurgeon, who had not been to London long then. I had a letter back of seven pages from him, busy as he was, great as he was becoming in the work God was giving him to do, he spared a letter to a lad who wrote asking whether he should enter the ministry, a letter which decided me to do so. I mention that here because reference has already been made to voices which have been heard from this platform or that which had preceded it in the first building, as to the coming of the Lord, but oh, what of the voices that have been heard here to the salvation of souls! I heard the first sermon Mr. Spurgeon preached in the first Tabernacle. He preached on Christ crucified and the only Saviour of souls.

In that very year Mr. Spurgeon began to contribute to a Christian paper which had just been started, and I hold in my hand a precious relic (a book my dear mother gave me when first converted), in which is an extract I cut out from that paper, headed, "Mr. Spurgeon's Verse." I read it to you:

"Shall I for fear of feeble man
The Spirit's grace in me restrain?
Or, undismayed in deed and word,
Be a true witness for my Lord?"

"Awed by a mortal's frown, shall I
Conceal the Word of God most High?
How then before Thee shall I dare
To stand, or how Thy anger bear?"

"Shall I to soothe the unholy throng
Softened Thy truths and smoothed my tongue;
To gain earth's gilded toys, or flee
The Cross endured, my God, by Thee?"

"What, then, is he whose sneer I dread?
Whose wrath and hate makes me afraid?
A man, an heir of death, a slave
To sin, a pebble on the wave!"

"Well, let him rage, since Thou dost spread
Thy sheltering wings around my head,
The peace of God, Thy tender love
Will still my sweet refreshment prove.

"The love of Christ does me constrain
To seek the wandering souls of men
With cries, entreaties, tears, to save,
To snatch them from the fiery grave!"

"Give me Thy strength, O God of power.
Then let winds blow or thunders roar,
Thy faithful witness will I be!
'Tis fixed! I can do all through Thee!"

That is the soul-winner's staff. Is there a soul here who has not been won for Christ? I repeat: This book is His loving message to you. Christ is here now, waiting to receive the trust of some poor sinner, some poor wanderer. O tonight look to Jesus if you have not done it before. His blood flows for thee tonight in all its cleansing, sanctifying power. God help us to lead sinners to Christ and to cry, "Behold, the Lamb!"

HIS MESSAGE

By Mary A. Mahaffey

I was walking in the shadows,
And my way by thorns beset,
While the burden that I carried
Made the way seem longer yet.
Striving still to serve the Master,
Asking grace for every day.
Where thou leadest, O my Father,
Help me follow in the way.

As I searched the holy volume
For a message from my Lord,
"Come up higher," glowed the letters
On the page of His own Word,
"Come up higher." At Thy bidding,
Lord, I reach thy pierced feet,
Thy dear hands outstretched in greeting
Make my welcoming complete.

Now I find His grace sufficient
And His strength becomes my own,
For infirmities are blessings
If they draw us near the throne.
Higher yet in love and service,
My Redeemer, I would be.
When my work is done, my Master,
Do Thou come and call for me.

The Art of Expounding the Bible

By Rev. Joseph W. Kemp

Pastor-Elect of Calvary Baptist Church, New York City

THE chief forms of preaching are the textual, topical and expository. There are other kinds of preaching, but these are the three principal.

By textual preaching is meant the taking of an isolated text and breaking it up to form heads of a discourse. It would seem that this is the most popular method of preaching, judging from the almost countless volumes of so-called "skeletons of sermons" which are issued from the press. While this method is not without its value, it has a tendency to weaken the people's hold upon the old faith in the Word of God.

By topical preaching we understand the selecting of a subject or topic and then turning to the Bible for a text as a kind of motto. Too often the discourse is altogether separated from the text.

By expository preaching we conceive that form of preaching which consists in the consecutive interpretation of the Word of God with practical application of it to the life and work of the hearers. A complete paragraph of the Scriptures is prayerfully selected, the course of thought traced out, the meaning developed and the illustrations explained. The expositor stands as the interpreter of the will of God in so far as that will has become known to him through prayer and communion. It is satisfactory to find that in many congregations there is an increasing desire for this form of preaching.

I.

A Brief Historical Survey of Expository Preaching

Expository preaching stands supported by the practice of Ezra (Neh. 8:8), and what is more, it is upheld by one far greater than Ezra, for our blessed Lord Himself "expounded all things to his disciples" (Mark 4:34), and again to the disciples on the way to Emmaus, "beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself" (Luke 24:27). Our Lord's own discourse in Luke 4 is largely an exposition of Isaiah 61.

This example was followed by our Lord's apostles, as may be seen in the discourse of Peter in Acts 2:14-36. It consists largely of quotations from the Old Testament. Ten out of the twenty-two verses are from that source. There is not half enough of the Bible put into our modern sermons, and young preachers would be well advised to pack as much of the Word of God into their discourses as they can

hold. It is not our comment on the Word that saves, it is the Word itself. For further illustration of this, see Peter's second sermon in Acts 3:12-26, Stephen's address before the council (Acts 7:2-53), and Philip's method with the Ethiopian eunuch (Acts 8:26-44). This was the method largely practiced by the early church fathers. The homilies of Augustine and Chrysostom were largely of the nature of "a close interpretation or running commentary of the text." When we come to the days of the Reformation we find the time exuberantly fruitful in expository preaching. What giant expositors were Calvin and Luther. In this respect the great Geneva theologian has had few equals, if any. He labored to declare the mind of the Spirit. When we reach the times of revival in Great Britain during the sixteenth and seventeenth centuries we find some of the noblest Biblical scholars and expository preachers the world has ever known. It is enough to mention the names of Lightfoot, Ussher, Baxter, Howe and Leighton. The famous commentary by Matthew Henry was the product of the eighteenth century, and while he is largely neglected by our modern men, I still hold him to be one of God's greatest gifts to His church.

In this historical survey it only remains to be pointed out that the greatest of our modern preachers have been Bible expositors. Charles H. Spurgeon, with his well-nigh sixty volumes of sermons, held his great audience of five thousand for nearly forty years by expository preaching. Let anyone examine the twenty-five volumes of "The People's Bible" by Joseph Parker, and he will find what upheld that unique ministry. Take again Dr. Alexander Maclaren's thirty-two volumes of matchless expositions of Holy Scripture, and the reader will find that he was pre-eminently an expository preacher, and his expositions are his most precious legacy to the church of God. Still, with us we have Dr. G. Campbell Morgan in his great Bible ministry in London. Wherever he goes the people crowd to hear him as Boston audiences did to hear the fiery evangelist, George Whitefield, at six o'clock in the morning, "expound the Bible." In all ages expository preaching has had marked prominence, pre-eminence and power over every other method of presenting the truth.

II.

The Principles of Exposition

The word exposition itself means "to lay open." The old divines used the word "ex-

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tical," meaning "explanatory," and that is the preacher's business and should never be absent from his mind. He must make clear the truth.

1. The Bible expositor himself must study deeply the Word of God. His thinking and feeling must be saturated with its truths, and he alone will prove the secret of perpetual freshness.

2. This deeper study presupposes a simple reading of the Bible itself. In expounding a book, for instance, the preacher will, in the first place, read that particular book through and through and through, until its words and its phrases have become part of himself.

3. Having read the book intended for exposition, there will be the selection of some particular paragraph in which the expositor will proceed to discover the main thought. This central idea will receive illustration and enforcement from the entire passage.

4. The expositor will aim at correct interpretation, and for this he ought to equip himself with such things as lexicons, grammars and concordances. Such work as verbal and grammatical exegesis no sane exponent of the Scriptures would ever think of neglecting. If one is not acquainted with the original tongues, a magnificent work of reference will be found in George Wigram's "Hebrew and Greek Concordance." Of course, it is understood that in expository preaching all pedantry should be avoided. The processes of investigation should never be paraded before the people; it is the results of such laborious work our congregations wait for.

In addition to the concordance, the expositor will not despise help which may be found in the use of the best and most reliable of modern commentaries. Ellicott's "Commentary for English Readers" is a good one and was valued highly by the late Dr. Maclaren. Lightfoot's "Commentary on the Epistles," Moule's "Expository Studies in the Prison Epistles," and his commentary on Romans in "The Expositors' Bible," are invaluable; while a good, reliable Bible dictionary will yield much to the diligent student. An honest man will differentiate between wholesale plagiarism and the assimilating of what others have supplied and reproducing such "after his own order."

From the fact that our Bible was written in the East, there are in it orientalisms, metaphors, peculiar expressions and idioms which the expositor must explain. We have in the Bible poetry, allegory, parables, types, figures of speech, symbols and so forth, and these to the general run of hearers need explaining. For laws governing the interpretation of Scripture, see Dr. Angus' "Bible Handbook," new edition, page 176. The matter there cannot be excelled.

III.

Things the Expositor Must Guard Against

It has been repeatedly stated that expository preaching is not popular, but that is a matter which should not concern the preacher. Where the "like" and the "need" conflict, the expositor must regard the latter, for his call is not to gratify people's tastes, but to benefit people's souls. But if expository preaching is not acceptable, the fault generally lies with the preacher. To be acceptable, let the preacher guard against too much detail. Protracted exposition or microscopic examination becomes a weariness to the flesh. The old Puritan Caryl was for seven years preaching on the book of Job. This he did with such painful and painstaking toil that he reduced his flock to seven persons. Modern congregations are never likely to have inflicted upon them courses of sermons such as those associated with the names of Owen, Manton, Gill, Durham, Watson, Sibbes, Goodwin, Brookes and others of the same school, hence to warn preachers against this tendency is unnecessary. Perhaps our Christianity is the weaker on that account.

Again, the exposition must not be a mere running commentary. There is a kind of cheap commenting which has been described as "illustrating the obvious, explaining the evident and expatiating on the commonplace." The most brilliant example of the running commentary is afforded in the expositions of the late Charles H. Spurgeon, but the secret of such extraordinary interest with which his comments were received is found in what the great preacher said: "I spend much more time over the exposition than over the sermon." For the ordinary man to adopt such a method might prove disastrous, for there can possibly be no profit to the hearers by diluting the intense significance of Scripture language. The main purpose of expository preaching is, according to Dr. Maclaren: "The drawing out into clear statement, the supporting by forceful argument, and the impressing by emotional pleading what God has been pleased to say to men, and if this purpose be kept in view there is little fear but what there will always be a hungry congregation waiting for the Word of God."

IV.

Some Advantages of Expository Preaching

1. It promotes the growth of the preacher's own mind. Passages which he might naturally be inclined to neglect will come in for treatment. Pet themes and favorite subjects are a preacher's snare, and in constantly turning to them he is in danger of stunting his own growth as well as of wearying his hearers by constant repetition.

2. Again, expository preaching enables a man with but slender abilities to acceptably sustain a lengthy pastorate. It has been suggested that the neglect of expository preaching may have something to do with the short pastorates which are too often deplored. The Word of God is inexhaustible, and from it the expositor draws and never finds himself at the end of his resources.

3. Such preaching again is best fitted to interest and edify the people. We are told that the Scotch peasantry of the last generation knew their Bibles a great deal better than the average congregations of today, and that, because the preaching of the former day was more biblical than ours. A Bible-loving preacher will make a Bible-loving people.

4. Expository preaching permits the introduction of unwelcome truths without offence. There are many subjects from which a preacher naturally shrinks for fear of being accused of being too personal, which, when treated by the expository method disarm all prejudice. He of all preachers is free to declare "the whole

counsel of God." "The Squire," said Beecher, "can hardly stamp out of the church for a 'Thus saith the Lord.'"

5. Again expository preaching gives the hearers a full-orbed view of the Word of God. Let any preacher do as Spurgeon did and mark in his Bible the texts from which he preached, say in a single decade, and he will be surprised to see how little of the Book has been gone over. Expository preaching will take us through the goodly land from Dan to Beersheba.

6. Finally, expository preaching will save the preacher from the drudgery of searching for texts and topics, and will relieve all mental strain and anxiety incident to the finding of suitable subjects for the Lord's day. Let us adhere closely to the Book, and the Holy Ghost, who has been given as the Spirit of truth, will enable us so to "divide the Word" that our presentation of it shall be to the edifying of "them that hear," that they may profit withal.

The Bible and Some of Its Critics

From a Communication to the New Bedford (Mass.) "Evening Standard," by the Rev. F. O. Cunningham of that City, a Baptist Pastor and Evangelist

[We have held the following for some time awaiting the present opportunity to republish it. The author is the son of his father. Mr. Cunningham, the elder, was the pastor of an Evangelical Advent Church in Boston for many years. A man of fine presence, sound in the faith, mighty in the Scriptures, a commanding preacher and teacher, and unusually gifted in prayer. Not a few of his gifts have been bequeathed to his son, and among them we are glad to note a facile pen, a heart of courage, and loyalty to the Word of God.—Editors.]

TO THE editor of "The Standard":
The address, made by the pastor of the — church of —, at the Sunday-school convention on Thursday afternoon, seems to demand some words of comment and criticism. Whether the criticism is "lower" or "higher" I leave the reader to determine. I wish to state first that I have no personal animosity toward Mr. —, but his address was so thoroughly typical of the attitude and announcements of a certain class of teachers, sometimes called "higher critics," that a review of his position may serve to enter a protest against such teachings being allowed to pass, among Christian people, without challenge. It seems to me that every true minister of the gospel of Christ, must have it in his heart to make such a protest, for however smoothly men like — and — may state their position, the evil effects of such statements are none the less serious.

His subject, "The Interpretation of Biblical Material," at once suggests a laboratory or an operating room. Since the Word of God is "living" (Heb. 4:12), his free use of the scalpel was a kind of attempt at vivisection, and the nickel plate on the instrument did not make the cutting edge less cruel.

When he had finished with the Biblical material aforesaid it seemed to some of us that it had not been so really "interpreted," as dissected, desiccated, desecrated, distorted, defaced, denied and denounced.

But the "living Word" has survived so many attacks from its enemies and so much deceitful handling by its professed friends, that it has justified its claim to be the living Word of the living God, and will, we suspect, continue on its triumphant way, though its enemies may fall by the wayside.

A Chance for Exegetical Aviation

Mr. — defined the lower criticism to be textual, or the comparing of all available manuscripts and translations for the purpose of arriving at the most accurate rendition of the language of the original writers. The higher criticism seeks to learn what the writer really meant to teach, what the conditions were under which he wrote, and what the men of his time understood him to mean. We had supposed that such study had always been given by honest preachers before they attempted to proclaim the truth. But I suppose the real meaning is that the investigators of today know more than their predecessors.

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Possibly they would do well to read, mark, and inwardly digest the words of an American humorist who said, "It is better not to know so much, than to know so much that ain't so."

When one is engaged in lower criticism, he is bound and limited by the text. Incidentally he is not so apt to get a bad bump if he gets too bumptious. But the higher criticism deals with the vague and undefined thing known as thought. It gives a fine chance for exegetical aviation. One can start off into the realm of untrammelled speculation, with an opportunity to do all the stunts of the most daring airman. And so we are treated to loop-the-loop expositions, upside-down analyses, spiral disquisitions, verbal volplaning, and utter disregard of the limitations of time and space, and then a more or less graceful landing after one has picked out a safe place to light. And even Darius Green, the ancient experimenter, found it easier to fly than to fight. Such an advocate of altitudinous amplifications delights in a "problem" which challenges his ability to work out a solution. He grasps Excalibur, mounts his trusty airship, and with a whirr of the wings of his imagination and the soft purr of rapidly revolving wheels he mounts into the empyrean blue. He warps the wings of his judgment and tilts his mental rudder and soars away. In a moment he is out of sight. All we can hear is the "purr." Then he flashes into sight again. He carries a broom at the end of the right wing, to indicate that he has made a sweeping generalization. So he returns, making a more or less skillful descent, and brings with him a solution of the problem, which, alas, is apt to be as thin as the air of the higher altitudes, and as cold.

Assertion is not Proof

Personally, I am not afraid of criticism of any sort, higher or lower, historical or philological; I want the truth, the whole truth, and nothing but the truth. But the mere assertion of any man, that a thing is true, does not make it so, nor should it satisfy the real scientist. Men who jump at conclusions are prone to dogmatize. Later they apologize. Hardly have they finished their apology before they announce a new discovery, and this time they speak the "final word." That word has been spoken by critics, for the last twenty-five years, almost as often as Patti has made a "farewell tour." And still the "last word" comes with monotonous regularity.

The address of Mr. — was made up of simple assertions that this and that is so, "of course it is so," and that without either the proof or the possibility of proof. One might say, with equal certainty and conviction, that the opposite was true, and, by the same logic of mere assertiveness, the asser-

tions stand. Of course he made frequent reference to the results of modern scholarship. The findings of scientists are not necessarily conclusive or authoritative in the realm of religion. An expert surgeon once told me he did not believe that man had a soul, because he had never found one in his experience with the human body. A blacksmith may be a very "strong" man, but this does not entitle him to safely handle and adjust a fine watch. A "strong man" in university measurements, may be an infant, and possibly a tyro in religion. When the tyro tries to be a mental tyrant, some of us object. The world by wisdom does not know God. Athens, with her culture and philosophy, could not find Him. It pleased God, by the foolishness of preaching, to save them that "believe." But neither preaching nor argument will save those who doubt. We want the truth. Christ claims to be the truth. We believe in study. "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

The Bible An Essential Unit

Mr. — said the Bible was not one book, but a collection of a number of books, or pamphlets, which had been selected as worthy of a place in the canon, and some of which were no more entitled to a place in the so-called Bible than some that had been arbitrarily left out. His motto seemed to be "divide and conquer." If we have only 66 pamphlets, perhaps we can eliminate the idea of authority out of them, one by one, and so gradually get a rationalistic view of the whole book into the minds of people.

Over against this attempt to destroy the essential unity of the Bible, it is a striking fact that 144 incidents from the Pentateuch are specifically referred to in the New Testament; 189 Old Testament incidents, in all, are woven into the teaching of the New Testament; 443 passages are quoted or paraphrased from the Old Testament into the New Testament. In the book of Revelation, which is saturated with the spirit and truth of the Old Testament, there are 400 references to the thoughts and events mentioned in the Law, the Prophets and the Writings, which are the three main divisions of the Old Testament. Only a few books, such as Nehemiah, Esther, and Canticles, are not specifically quoted or referred to in the New Testament. Thus the Bible stands as an essential unity in its teachings.

Much of the Bible, said our speaker, is poetry. This is the highest expression of the devotional instinct. The Romans specialized in jurisprudence, the Greeks in architecture, and the Hebrews in religion. Let us treat these parts of the Bible as poetry, said he, not as history. And this was emphasized.

For the love of logic is it impossible that a writing should be both poetry and history? Must we expunge the history of the tragic charge of six hundred brave soldiers, because Tennyson wrote his famous "Charge of the Light Brigade"? Are Napoleon and Wellington to be banished to the realm of myths merely because Byron wrote the story of the Battle of Waterloo in a matchless lyric? Does Virgil's *Æneid* make it highly improbable that *Æneas* ever lived? Grant that each of the Bible is poetic in structure, does that not rather accentuate the importance of the theme and the reverence of the writer? Did Kipling's "Recessional" blot out the fact of the Queen's jubilee? People try to dispose of certain uncomfortable teachings of the Bible by saying the language is "figurative." When you ask them to name the figure, in order that the language may be reduced to simple speech, they usually repeat "it is figurative," as though that was the place of final disposition of all troublesome biblical material.

This emphasis on poetry as hostile to historicity reminds one of the frequent use of the word "lilt" by Professor Kent, and one wonders if all the facts of history are to be spilt by the way of lilt?

Jonah and Job

Job and Jonah are simply fiction, says Mr. —. "Of course they are," he says; "then why not call them so?" Yes. But who told him they were fiction? How does he know? Did he find a catalog of the old library at Alexandria and find them so classified? And, if he did, who made the classification? Certainly he does not expect us to accept this statement without more proof than a mere assertion. Does he think that Jonah was an early edition of "Captains Courageous" by Kipling? Or that Joshua was one of the "just so" stories by a prehistoric humorist? Strange that men should grow gray-headed using up the gray matter in their heads trying to put Jonah out of sight, when, according to the narrative, the great fish did it at one gulp. According to the Bible the fish swallowed Jonah more easily than the higher critic can swallow the story. Perhaps the explanation is that the Lord prepared the fish and the higher critics are going it alone and unaided.

Christ makes three references to the book of Jonah, and those in connection with the great facts of His burial and resurrection, and the evidences which are necessary to faith. It would seem that Christ's use of this record should settle the historicity of the book of Jonah, unless we are prepared to go the whole way, and assert that Christ was carried away by the tendency of the oriental toward romance and allegory, and hyperbole, and that He did not really know or care whether there

was any real history or not. The critics say "it doesn't make any difference; the lesson is the same." A check for a hundred dollars looks good, promises something, but its value depends on whether there is any real money behind it. No matter how skillful the penmanship, or beautiful the engravings, the check is worthless unless reality stands behind it. I do not believe that Jesus was so limited in the illustrative material in actual history that He was obliged to draw on fancy or fabrication to make His teachings clear and cogent.

The story in Genesis was plainly called a myth, in this address. Some critics, commonly denominated infidels, have so classified the resurrection of Christ. Peter asserts that he, and those associated with him, had not followed cunningly devised myths. And Peter's sermon at Pentecost won three thousand converts. The texts of that sermon were from the Psalms and the Prophets. Judged by the "psychological reaction" this sermon must have been true. But we have yet to hear of a new theologian whose sermons are similarly effective. This assertion about myths is really a boomerang, if we hear Paul speak of the days when men "shall heap up to themselves teachers to tickle the ear, and shall turn away their ears from the truth and give heed to myths."

This prophecy seems to many devout students of the Word, to find accurate fulfilment in the attitude and assertion of those who deny the Lord that bought them and bring in weakness and schism into the church. All the smooth tones, hushed accents, æsthetic poses and finished diction of those who are at present pushing their propaganda of doubt, is but an attempt to sugar-coat a pill that is poisonous and perilous to the spiritual health of the Christian community.

Traitors to the Truth

I believe these teachers to be traitors to the truth as it is in Christ. They are, of course entitled to teach and believe what they choose, but not under the name Christian. That name has been stretched in modern parlance to mean almost anything, and hence, in many minds, it means almost nothing. Christ is the basis of Christianity. What He was and what He taught are alike, and conjointly, at the foundation of all that is honestly and legitimately Christian. This definition will rule out a good many men and a good many doctrines and practices that masquerade under the name of Christian.

Christianity, as founded by Christ, is before the world, and the world can take it or leave it. But we object when these modern fixers of the faith attack the fundamentals of the faith without clear and satisfactory credentials of their divine commission to attempt the

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task. To be sure some say that such "teachers get a crowd." So does the broad way of which Christ asserts that it leads to death though many go in thereat. And it may also be fairly doubted if the teachers referred to can hold a crowd after the fad has evanesced.

These attacks are part of a skillfully organized campaign to make this an age of doubt, and uncertainty, in order that certain teachers may have an opportunity to reconstruct, out of the débris of their iconoclasm, a system of belief as human as they are and therefore as impotent to meet the issues of life, death and eternity. The plan is strictly unionized, and the walking delegate has been walking up and down in the earth for many centuries. It is strikingly true that men still "steal the livery of the court of heaven to serve the devil in."

Men Who Have Moved the World

The men who have moved the world toward God, and who are still effectively engaged in that task, have believed in the book, which we have named the Bible. They have preached it as an authoritative revelation of the person and purposes of God, the nature and needs of men, and the way of salvation from sin through its crucified and risen Christ, who is God over all, blessed forever. But the natural man understands not the things of the Spirit of God. They are spiritually discerned: not scientifically discovered. Christ still refuses to give signs to those whose hearts are rebellious and whose purpose is speculative. To know the truth we must will to do His will. And this will to obey is not an experiment but an experience.

The reactions of the old faith are life, love, service, sacrifice, purity and power. The reaction of the new teaching, which is the old doubt of Eden, "Hath God said?" proves its deadly narcotic poison by the decadent life of the churches. Not that all the preachers have lost their way by reason of their willful blindness of heart, but because the contagion of this religious poison is in the air.

If religion is based on the evolution of human thought through the centuries, then it has no binding authority on us, and we are free to select the creed and the course that best suits our pleasure, our pride or our purse.

Hence the church too often has a form of godliness without power. It is fashionable to go to church on Sunday mornings, if conditions are favorable. Those who have a few dollars frequently buy a degree of prominence in its affairs in inverse ratio to their spirituality, and at a cheaper rate than they could buy such prominence elsewhere. In some cases, where the higher critics have had their own way, the prayer meeting has been buried under a seminar, or has died altogether.

Such churches do not favor evangelism, unless they can define the term, and attenuate the method. Even if a powerful evangelist comes to town, and scores are added to such churches, the young convert is left to freeze to death because of either intentional neglect or absolute inability to communicate the warmth of life. An iceberg may glitter, but it is scarcely a good cradle. Then having absolutely failed to mature and develop the young Christian life in their midst, such churches say that "the converts of evangelistic meetings do not stick." That statement rings the note of shame over the church that makes it, in the vast majority of cases.

The Solution of the Matter

The solution of this matter is largely in the hands of the layman. Pastors may be in peril because of their constant association with those who are emphasizing these theories, and may need the help of their strong, intelligent laymen, to overcome the miasma of doubt and preach and live triumphantly. Even Moses needed that his hands should be upheld. Where are the strong laymen to check the tendencies away from God, and His truth, that are so painfully apparent?

My appeal is from the higher critics to the highest critic, Jesus Himself.

The Bible in the Public Schools

(We doubt if many of our readers are aware of the extent that the Bible is now read in our public schools, or the real status of that important question in the different states of the Union. The Rev. Wilbur F. Crafts, Ph. D., has published a book entitled, "Bible in Schools, Plans of Many Lands," being documents compiled for a council of church Boards of Education, from which we take the following interesting data.—Editors.)

EDUCATORS are agreed that of all ancient peoples, the Hebrew, the Greek and the Roman contributed most influentially to human progress. Through the Hebrew, God gave us religion and altruism; through the Greek, art and intellectual culture; through the Roman, law and order. Accordingly a large place is conceded in mod-

ern courses of liberal education to the history and literature of Greece and Rome.

The Responsibility for Bible Exclusion

Why is so much less recognition given in public schools and universities to Hebrew history and literature, which has had a much larger influence upon modern life? Strange to

say, that larger influence is the very reason. We exclude the Bible from many of our schools because the Hebrew literature has gripped us so influentially that we have divided denominationally on our interpretations of it. We do not divide into sects on interpretations of Socrates or Seneca. Undoubtedly the chief reason why New Zealand and Victoria, in Australasia, and ten American commonwealths have officially discountenanced Bible reading in public schools is that a large number of the friends of the Bible have assumed that because there has been sectarian controversy out of school over interpretations of a few Bible passages, its introduction in the schools must necessarily promote denominational strife among pupils and teachers. Another group of the Bible's friends—a very intellectual one—who have noted how the union of church and state has worked in other lands, argue that if the Bible is introduced in public schools, the same abuses and persecutions must inevitably follow here. Still another group of the Bible's friends—a very spiritual one—argue that no good can come from having unspiritual teachers required to read the Bible. A fourth division of the religious opposers of Bible reading in public schools is composed of those who handle the Bible themselves in such an intensely sectarian spirit that they cannot conceive of any one else using it in an unsectarian way—not even as sublime literature or practical ethics.

It is these friends of the Bible that must bear the responsibility for whatever Bible exclusion exists, and for its scanty and hesitant recognition in schools and colleges where it is tolerated. Christians and Hebrews outnumber secularists a hundred to one. And yet it is this smallest and most bigoted sect whose views are adopted in our public schools and state universities because the friends of the Bible are unnerved by uncertainty as to what is the right thing to do.

The Results of Bible Reading in Public Schools

The cure is a showing of the actual results of Bible reading in public schools. The numerous records of harmonious work by Catholics and non-Catholics, including Jews, in Bible reading and Bible study in connection with public schools are more eloquent than any generalities.

On the old battle field of parochial and public schools we are slowly building a world-wide temple of peace, whose foundation stones are being laid by independent builders in North Dakota, Colorado and Pennsylvania; in Gary, New York City, Pittsburgh and Morgantown; in Australasia and Canada.

Facts which have been gathered from the ends of the earth, showing that men of all faiths have found ways to co-operate satis-

factorily in moral education on a Bible basis, divide naturally into the following grand divisions and subdivisions.

I. Religious teaching of the Bible in connection with public schools.

II. Bible reading in public schools.

1. The North Dakota Plan—high school credits for out-of-school "study of the Bible as literature."

2. The Colorado Plan—high school and grammar schools credits for out-of-school religious study of the Bible.

3. The Gary (Ind.) Plan—daily denominational Bible study in churches and synagogues in school hours, supplemented by unsectarian addresses by pastors of all faiths in the schools.

4. The New York City Plan—religious teaching, without charge, out of school hours, in school buildings; in each case skilled public-school teachers instructing pupils of their own faiths, by way of supplementing Bible readings required in all public schools of the city by a rule of the city board of education, which has also been put in the new city charter—in both cases without opposition, although either Jews or Catholics might probably have prevented both these acts.

5. The Pennsylvania Plan—a state law requiring the daily reading of "not less than ten verses of the Bible" in all public schools, by which law the state legislature has taken the responsibility of saying that Bible reading is essential in education, instead of leaving the matter to the option of local school boards and teachers, as is usual in the United States.

6. The Pittsburgh Plan—a carefully selected list of Bible readings psychologically suitable to youth; all on one topic each week—a plan originated by the International Reform Bureau, which has proved acceptable to Pittsburgh's educational and religious leaders, who were for a time at odds when school Bible readings were confined to Proverbs by order of the board of education.

7. The Australian Plan—Bible readings in schools, with unsectarian explanations, the readings being selected by provincial referendums of voters (first in New South Wales in 1866), supplemented by religious teaching by pastors in first or last period of the day, to pupils segregated in denominational groups.

8. The Saskatchewan Plan—hymns and prayers and ethical lessons, as well as Bible readings, selected by union committee, including Catholics and non-Catholics.

Trial humbles the soul and enables it to bear the ripened blessing, and to carry a full cup with a steady hand. Faith is not discouraged, but holds on in patience, expecting the promised blessing in the fitting time.—R. C.

Inspiring Tales of Personal Work for Souls

I.

A CLINIC IN RESCUE WORK

[The following tragic tale illustrates the training received by students in the Practical Work course of the Moody Bible Institute of Chicago. The men (and women also) are trained to do this kind of work, that they may put it in practice in the fields where they are called, and that they may train others in the same lines. If such men and women are not needed in the world, then who are needed? And if an institution that trains and encourages them does not appeal to other men and women who are able to support it, is there any appeal whatever that can be made to them?—Editors.]

The tale is told in the language of the student himself from whom it was received:

"On Sunday morning, while at the breakfast table, the Director of the Practical Work course handed me a telegram from a minister in a large near-by city, saying that a member of his church would arrive in Chicago at nine o'clock in search for a drunken husband, and asked that some one be sent to the station to meet her and assist in the search. I went and found a small frail woman waiting in the matron's room at the station. Introducing myself, I asked her to tell me the story before we started out. I found her an earnest consecrated Christian. She said her husband left home about two weeks before to come to Chicago to audit the books of one of the leading business houses. He was well-dressed when he left, a man of good standing, owning a beautiful home, making a good salary, and having a son and daughter in the high school. He was addicted to occasional spree however.

Searching the Barrel-Houses

His wife had some intimation of the part of the city in which he would be likely to be found, and with that as our starting point we began the search, praying that we might be led by the Lord. After a thirty-minute car ride we found ourselves in a section where every other door was a saloon, barrel-house or ten-cent hotel—a veritable hell on earth. I asked the wife to walk toward the lake while I tried to find some trace of her husband. I stepped into a saloon, and inquired of the bartender if he knew anything of a man by the name of Mr. —, from —? He said: "Yes. He was in here last week." At this moment a young man sitting at a table stepped up, and said: "I saw him last Friday in a barrel-house next door." So I went from one saloon and one barrel-house to another, and from one cheap lodging house to another. It seemed strange that every bartender knew

the man, though the mystery disappeared after I found out how much money they had gotten from him.

At last I found him in a room in one of the lodging houses. He was sitting on the bed with his head in his hands. As I held out my hands to him, and said: "Mr. —, I am your friend, and I want to help you." With tears in his eyes he replied, "Well, I don't know of a time when I needed a friend more than now," and then he added, "Is my wife here looking for me?"

We reached the street and walked to where his wife was waiting. He was so changed in appearance, she did not know him until he reached out his hand. At this she gave a long, sad moan and fainted. I caught her before she struck the pavement, and carried her half a block to the nearest saloon the only place where I could get water). After some time she became stronger, and we began our search for the pawnshop where her husband had pawned his valuable watch for \$3.00, his tailor-made suit for \$2.00, and his hat and shoes for 50c, getting in the exchange an old suit, hat and shoes. The hat and shoes had been in the pawnshop only a few hours, for he told me that he started to the lake that morning to jump in and end it all, but he thought of his home and came back and got 50c for his hat and shoes, with which he bought another drink and went to his room.

The Pawn Dealer Changes His Mind

I found that he had not pawned his watch and clothing, but had sold them outright, and the dealer refused to return them, saying the law required him to hold them ten days. He knew he had a bargain and he was going to hold on to it. I tried to reason with him, but of no avail. Then he said, "There's the door. This is my place of business, and you get out of here."

I said, "Very well, I'll go, but I'll be back." I went to a police station and looked up the law, got a plain clothes officer to accompany me and returned to the pawn dealer. When he saw the officer he changed his attitude, and we had no trouble in getting the articles after paying him a good profit.

After a bath, a shave and a change of clothes, our friend was a very different looking man. I found him a man of education, culture, position, and with a big heart and an earnest desire to be a Christian for he said over and over, "If I had been a Christian I never would have gone into these places."

We went to the hotel where he registered when he came to the city, got his suit-case, which contained valuable papers, after which he

and his wife took the train for their home. As I left him, he gave me his hand and with tears running down his face said: "I will accept Christ and will live for Him."

II

GIVING THE SOLDIER THE WORD OF GOD

By Mrs. Ralph C. Norton

"I ask you to put your trust in God. He will watch over you and strengthen you. You will find in this little Book, guidance when you are in health, comfort when you are in sickness, and strength when you are in adversity."

Such was the message sent by Lord Roberts, a short time before his death, to the Scripture Gift Mission, of London, to be inserted in the little Testaments which they were giving away to the soldiers.

Admiral Sir John Jellicoe, of the Royal Navy, sent a similar message to be used in connection with the Testaments given to the sailors. Both of these great men set their seal of approval to the work of Testament distribution, realizing the importance and far-reaching results of this work among the enlisted men.

When we entered upon our evangelistic campaign for the soldiers, we determined to make Testament distribution a prominent feature in it—and because of generous gifts from friends at home we were enabled to give away thousands of Testaments and Gospels in English and French to the soldiers whom we encountered.

English Training Camps

As we would visit the English training camps from night to night, we would always carry a supply of Testaments, and at the close of the service would give each man present an opportunity to receive one. All we asked of them was, that they agree, and put their pledge in writing, to carry the Testament about with them, and to read a chapter in it each day. There was never any doubt as to their eagerness to accept the Testaments. After the invitation to accept Christ had been given, cards were passed through the audience and the men who wished Testaments and who would comply with the simple conditions, were given the opportunity of writing down their names, then were asked to come forward to receive their Testaments. It is an ineffaceable memory, that of those sturdy, sunburned, khaki clad soldiers, pushing their way to the front, with outreaching hands, to receive the precious little books, bound in khaki to match their own uniforms. And just over their hearts in their tunic pockets, was just the place for the book, and there it was placed—in one instance, at least, stopping later a German bullet aimed straight at the soldier's heart. But not alone

in the special services for the soldiers was there opportunity for this giving away of the Word of God, but on trains, in stations, on the street, in hotels, wherever there was a soldier to be met with, there was the opportunity, and very often it led to the soldier's immediate acceptance of Christ as his Saviour.

I recall one day when my husband stopped to talk to a sergeant on a crowded street in London, I accepting my cue, which was to walk over to a shop window and gaze in while the conversation was going on. "You are back from India, I see," began my husband, quickly taking in the thin uniform of the soldier, out of place in London in December. "Yes," returned the sergeant somewhat surprised, "we just got in this morning—my regiment is the Second Shropshires." Then came the offer of the Testament and the soldier's acceptance, and then my husband, seeing the man's heart was touched and ready pressed upon him the immediate acceptance of Christ, and there on that crowded thoroughfare, through the medium of a little book, His precious Word, that sergeant of the Second Shropshires found Christ as his Saviour.

The French Major

Later as we crossed to France, we took with us thousands of Gospels in French, giving them to the soldiers in hospitals and on duty. Oftentimes, riding on the train, I would wrap up a piece of chocolate together with a little Gospel and toss it out of the car window to the sentry along the track and he would almost drop his gun in his eagerness to claim the little gift. The French seem singularly eager to receive the Word of God at this time. One day at the station at Chateau-Thierry in northern France, my husband, who as an American "rushes in where angels fear to tread," had the temerity to hand a little Gospel to an imposing-looking French major, saying all the French he knew as he handed it to him, "Acceptez ça s'il vous plait." As we turned from the imposing-looking officer and made our way to our train, we heard rapid footsteps behind us, and turning saw the Major—"Please," he gasped, in excellent English, "might I have enough little books for all of my staff?" They were gladly given, you can well imagine.

Through hospitals filled with hundreds of wounded French soldiers, up and down the Marne we went, giving away the Word of Life. In wards filled with young men in the prime of life, but broken and maimed and disfigured almost beyond recognition, where our hearts were almost breaking with pity, we gave away the little Gospels, sending a prayer with them. How the poor agonized faces would light up as they received the little books, and many as we left, would be busily reading, what to them was a new, unheard-of

At Boulogne we found a Red Cross train just back from the front, carrying its freight of hundreds of wounded British soldiers. We happened to have several hundred English Testaments left so were able to supply each man with one, and waited long enough to see the gladness with which the poor fellows received them. As we return, we are hoping to be enabled to give away a quarter of a million Testaments and Gospels in French and English, and that is only to be made possible by gifts from those whose hearts God has touched. Can you think of any better way of investing money?

As we left Great Britain, while in Edinburgh we stopped to see a friend, Mr. Kerr, in a large shop on Princes Street, "I have just come from the Royal Infirmary," he said to us, "and have heard from a wounded soldier's lips a most interesting story. He was wounded in the trenches before Mons, and he told me that prior to entering the trenches, some one had given him a little red Gospel of St. John. Before he received his own wound a soldier at his side received a deadly wound in the neck and fell back choking and gasping. 'Tell me, mate,' he said in a whisper, 'what do you know about God?' 'No more than you do, mate,' I had to respond," said the soldier. "'Then I thought of the little book. By the way, old fellow, here's something might help you," I said and handed it to him. He took it and his eyes fell upon one of the blessed verses in the third chapter. 'It's all right, I see it now,' he said, and fell back dead.'" It is the power of God, indeed, unto salvation.

III.

SAVING A CITY BUM

By John E. Zoller

It had been a wonderful sermon. The evangelist had just closed, and was pleading with his hearers to come forward and openly confess their faith in Christ who alone can save. Many were going down the aisles, some alone, others accompanied by some Christian worker who had spoken the word and urged immediate decision, for that is all that is necessary on the part of many a soul, just a word and the decision is made.

As the penitents were moving forward a Christian worker rose in his seat and looked about him to see if he could find some one to whom he could speak.

In the back corner, as far back as he could get, sat a man. He had a striking physiognomy, being one of those at whom you would take a second look. His head was in his hands, and now and then a tear trickled down his cheeks. He had apparently been playing a losing game in the arena of life.

The worker with a few steps was by his

side, before he knew it his arm was around him and he was telling him the old, old story of Jesus and His love. The man looked up, "Pal," he began, "do you mean to tell me that there's hope for a poor wretch like me?"

"Why, certainly there is hope."

"And Jesus can save even me?"

"Yes, Jesus can save even you."

"Man," he continued, "you don't know me. I've been into all kinds of sin, I've tried to live right but it's no use, I can't, I can't."

"Of course you can't," said the worker, "man always fails when he tries in his own strength. But when Jesus comes and lives in you then it's all different. He does for us what you and I cannot do for ourselves."

The man looked up. "That may be all right for some folks but not for me. I'm no good, I'm useless, nothing but the skum of humanity. Seven times I've tried to end my life, but I can't even do that. Too much of a coward I suppose," with a sickening smile. "I couldn't get any dope (cocaine) and I had no money to buy any, and I got crazy I guess, then I tried to end it all, but the police got me and put me in jail. Two weeks ago they let me out, and here I am, nothing but a worn-out, useless old hulk, nobody cares for me, I'm done for. Oh, what's the use." And he certainly looked what his words implied. As he was speaking the blood began to come from his nose and mouth, and he pulled out an old handkerchief and began to wipe it away.

"It's the dope," he began again, "it always gets you that way. I haven't had any for two weeks and"—then he broke down completely. "Pal, I wasn't always this way, but that's the way it goes, it's just as you said, I can't do anything myself. I saw my father again last night. Four years and a half ago he committed suicide, and as plainly as could be I heard him say, 'Jim, for God's sake don't come where I am, go back, go back, and get right with God,' and tonight it all came back again. But that isn't all," then he lowered his voice to a half whisper, "no one knows this, but I am wanted by the police. If I got right with God I would have to go back and give myself up, and face a prison term, and I can't do that. Oh, I can't, I can't Man, it's hell to stay behind the bars, and it's hell to go on this way. Oh, what I have suffered! Do you think if I went back and gave myself up there would be hope for me?" looking wistfully into the eyes of the worker. The service was now dismissed and the people were slowly passing out.

"Certainly there is hope," said the worker, "there is hope for every one of us. Now you are where God can deal with you. The quicker we realize that we can do nothing ourselves, that we are lost and that the only hope

we have is in Jesus, the quicker we will fly to Him, trust Him, and get peace and joy. Jim," he continued, "the Lord loves you, even you, wrecked and useless as your life seems to be. God gave you that life and He wants to use it to His glory. For you to take it yourself would only be throwing it into the face of God and saying, 'God, it wasn't worth anything.' Jim, Jesus died for you, for that soul of yours, paid the extreme penalty, and he offers you peace and pardon tonight; all you need to do is to take it. For you to go on in the old way will only plunge you deeper into the rut, the end of which is an endless hell. I would rather be with Jesus in prison, Jim, and have joy and peace in my soul, than to be on the streets here tortured by a burning conscience and living without Him, wouldn't you? Oh, Jim, give yourself fully over to Jesus tonight, and He will do for you what you cannot do for yourself. No ties are too great, no habit too strong for Him. And with the life of Christ within you, the ashes of your old self will fade away and you will rise a new man, strong and victorious, not in your own strength, but in His."

Despite the pleading of the worker the man refused to yield. All he said was, "I'm going to my room and I'll try to settle it there." The worker, after marking several passages, gave him his own Bible, and with a promise from the man to see him again the following Sunday afternoon (this was Friday night) they parted.

When the worker reached the church on the Sunday afternoon, several questions passed through his mind. "Would he be there? Had

he accepted Christ?" But they were all quickly answered, for on entering, the first sight to meet his eyes was Jim. But oh, how changed he was! A smile was on his face, and loudly he was singing the chorus,

"Since Jesus came into my heart,
Since Jesus came into my heart,
Waves of joy o'er my soul
Like the sea-billows roll,
Since Jesus came into my heart."

Changed indeed he was. His face was cleanly shaven, hair carefully combed, his clothes brushed and a makeshift of a tie was about his neck.

Suddenly he saw the worker. In a moment their hands clasped in a tight grip of fellowship. "It's all settled," he began, "you know how I felt when you left me. Well, I went to my room and began to read in the Bible. I read those verses you had marked, and a good many more besides. I thought I was lost all the time; then I read that verse you marked that says, 'Though your sins be as scarlet, they shall be as white as snow,' and I realized that my sins were as scarlet. I fell on my face before God there, and asked Him to make a new man of me, and do you know God saved me that night, and I have been singing ever since! I'm so happy I just can't keep still. Tomorrow morning I go back to the officers to give myself up and go back to prison if need be, but Jesus goes with me. Oh, how happy I am!"

The worker could not speak. His heart was too full for words. The power of the gospel had again been shown and a soul had passed from darkness into light.

The Mountain Lake Park Bible Conference

IT SUCCEEDED beyond our expectations. The weather proved unfavorable, as it rained every day but one, and sometimes in torrents, which limited the attendance from the countryside, but nevertheless, the interest was strong and sustained throughout. There were three sessions a day, from 9:30 to 12, 3 to 5 and 7:30 to 9 or 9:30. All the speakers were present, and on time, with two exceptions, Miss Angy Manning Taylor, whom sickness prevented from coming, and a pastor-evangelist who was to have spoken on the closing days of the conference, and from whom nothing was heard, but whose absence did not embarrass the program.

There was a large proportion of pastors present, and laymen active in Christian work, who were drawn thither by the promised emphasis on prayer and Bible study, and who were not disappointed. The 9:30 prayer-meeting every morning was a time of refreshing indeed. This

was followed by an hour of Bible study for devotional and inspirational purposes conducted by Fred L. Rosemond, of Cambridge, Ohio, and Charles G. Trumbull, of Philadelphia. The first took the general theme of "Service" and the second, "The Victorious Life." Many and earnest were the testimonies of changed lives as the result of this hour.

Eleven o'clock each day was employed by Dr. Gray for an exposition of Hebrews, in which he used the blackboard, the people taking notes. The work of this hour plus such expository discourses as were given by Dr. Gray at different times, proved a benediction to the pastors especially, who testified on many occasions of the assistance it had been not only in a clearer understanding of the Bible in some instances, but as a suggested method of preaching for them to adopt.

Prof. E. O. Sellers was an invaluable aid in his versatility of gifts and cheerfulness of dis-

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position. He led the singing, sang solos, worked the shadow-box for the lantern slides, attended to many business details, acted as host for the speakers at the hotel, and last, but not least, usually occupied the three o'clock hour with a lecture or question box on his specialty, Sunday-school Teaching and Management. This was much appreciated.

Four o'clock was given chiefly to Dr. Malvin Grove Kyle, of Philadelphia, Mr. Howard A. Banks, of Washington, and the Rev. Charles A. Killie, of Paotingfu, China. The first-named interested and instructed the Conference by his fine descriptions and beautiful pictures of Bible lands, and the evidence his archaeological data contributed to the historicity of the Holy Scriptures. Mr. Banks spoke on "Missionary Day" for the Africa Inland Mission of which he is a director, while Mr. Killie thrilled the audience with his stories of actual experiences during the Boxer uprising and at other times in the history of his long career in China under the Presbyterian board.

The evening hours of the Conference were devoted to strong addresses of an evidential, doctrinal or evangelistic character. Bob Jones was blessed in the last-named particularly, and saved souls will never cease to praise God for his ministry at Mountain Lake Park. A. C. Gaebelien was illuminating and helpful on two great themes, "The European War and Prophecy" and "Modern Delusions and How to Meet Them." Dr. Don S. Colt, of Baltimore, pleased many by his earnest discourses on Job and Paul, and especially his famous message entitled, "A Passion for Souls."

Miss Palmer, sometimes called "The Irish

Evangelist," and her singing mate, Miss Saxman, were very kind in volunteering their aid during the Conference, and without them there would have been missed the "Children's Meeting" on Saturday afternoon.

It was a matter of surprise to many that no charge for admission was made to any meetings of the Conference, but this proved a popular feature, and the offerings and special pledges were sufficient to meet all the expenses with the exception of a pre-conference outlay for printing and advertising. This would not have been the case, however, had not some of the speakers declined to receive any remuneration for their services, one indeed even declining his traveling expenses.

The literature and book tables at the Conference proved a great attraction, thanks to the voluntary assistance of Mr. Hall, a Y. M. C. A. worker, of Jenkins, Ky., and Mr. Ewing Rixson of New Rochelle, N. Y. The name of W. L. Rugg should also be mentioned. This young brother, a graduate of the Moody Bible Institute, certainly made good as an advance advertising agent, a typist, an accompanist, a soloist and a general all-round helper ready to try his hand at anything that the occasion needed.

A more blessed spirit than was felt all through the Conference could hardly be found anywhere practically. No complaints nor criticisms were heard. Everyone appeared pleased and happy. There was a prevailing note of praise, and both the people in attendance and the Mountain Lake Park Association have asked the Moody Bible Institute to take charge of the Conference next year.

THE TONGUE

By J. A. MacDonald

Of all the faculties within our reach,
Given by the great Lord above, to us below,
The greatest is the wondrous power of speech,
Ruled by that wilful organ oftentimes our foe.

This little thing can, in a moment's space,
Do so much good or evil, that we know
It pays us to think twice ere that escape
Which may so blight or brighten friend or foe.

So let us guide our tongue from day to day,
And thus not only by our words friends make,
Not only by our words their woe allay,
But that dull look of sorrow from their faces take.

And when the top of fame's steep ladder we
may reach,
And see some soul just mounting rung by
rung,

O, let us by a little kindly speech
Help them along, and God will bless our
tongue.

Practical and Perplexing Questions

Answered by the Editors

GOD REPENTING

Question: Please explain Genesis 6:6 which says that "it repented the Lord that He had made man."

Answer: Repentance means first a change of mind or purpose, and secondly, regret or sorrow for wrongdoing involving a rectification of the wrong or forsaking sin. In the second sense men may repent but God cannot repent for He does no wrong and commits no sin. To understand Genesis 6:6 and the sense in which God experiences a change of mind and purpose, the following from Dr. Joseph Parker is illuminative: "All the government of God is founded upon a moral basis; when moral conditions have been impaired or disturbed, God's relation to the matter in question is of necessity changed; and this change, justified by such reasons, could not be more conveniently expressed than by the word repentance."

THE INTERMEDIATE STATE

Question: Where do the souls of men go at death? The Old Testament seems to teach that there is an intermediate state where they remain until the resurrection, but that the resurrection of Christ changed this and that now all souls go to their final state. If so, what Scripture is there for such teaching?

Answer: We reply to this question by taking up the last part of it first, and saying that all souls at death do now go to their final state in the sense that their future destiny is then sealed, although there is a resurrection both of the just and the unjust in order to bestow the final reward of the one and the final punishment of the other. So far as the righteous dead are concerned, it is believed that there was a change as to their location or condition at the time of Christ's resurrection and ascension, but the Bible is not very clear concerning it. If our inquirer desires further information about it he may be aided by a small volume entitled, "Progress in the Life to Come," by James M. Gray. The intermediate state of which the Old Testament seems to teach must still be true in view of the resurrection. For the unrighteous dead it is intermediate, not in the sense that they are unconscious, but that they are still awaiting the judgment revealed in Revelation 20:11-15. For the righteous dead it is also intermediate, not in the sense that they are unconscious, for they are enjoying fellowship with God in Heaven,

but that they are awaiting the resurrection and glorification of their bodies with the eternal rewards associated therewith. For the condition of the unrighteous dead read Luke 16:19-26. For the condition of the righteous dead read Luke 23:39-43 and Philippians 1:23. For the condition of the latter at the resurrection read Philippians 3:20, 21.

RESPONSIBILITY FOR THE BLOOD OF ABEL

Question: On what principle was Jerusalem held guilty of Abel's death (Matt. 23:35)?

Answer: The principle is laid down in the second commandment, and illustrated on a broad scale in such a declaration as Romans 5:12-19.

Abel was the earliest Old Testament prophet of that divine righteousness through faith by which alone man is justified before God, and Zacharias was considered as the last of such prophets. Therefore in his death man's cup of iniquity up until that period had become full. Strictly speaking, there was a later martyrdom than that of Zacharias, namely, Urijah (Jer. 26:23), but there was something pre-eminently wicked in the murder of Zacharias (2 Chron. 24:20) which caused it to be always vividly in the recollection of the Jews (Lange). For this reason it seems to have been singled out by our Lord as the last of the list which originated with Abel.

The correspondent asks particularly why Jerusalem was held guilty of Abel's death, and referring to that point it should be remembered that Jerusalem was the capital of the nation of Judah, and the meaning is that Judah was responsible. And the reason why Judah was responsible is, that as a nation she had become the divine repository of the testimony to that righteousness by faith for which Abel died. In her history again and again faithful witnesses thereto had been put to death by the unbelieving rulers, just as now they were about to put to death Him who came into the world to make that righteousness a possibility (2 Cor. 5:21). They thus showed themselves to be like their fathers. They were not held accountable individually for what their fathers did, but the appropriate effects of the conduct of their fathers were now falling upon them very much as temporal judgments still descend upon children in consequence of the wickedness of their parents.

THE RAPTURE, THE MILLENNIUM, AND THE FUTURE OF ISRAEL

We are grouping several questions under this head:

Question 1: Does any scripture disprove a period of awakening after the rapture of the church and before the tribulation begins? Is it not suggested by the history of Joseph who is a type of Christ, since there were seven years of plenty before the seven years of famine after he was united to his bride?

Question 2: Was the reign of Christ for 1,000 years spoken of by our Lord or the apostles, or is it found only in Revelation 20?

Question 3: Will instant judgment be visited upon sin during the millennium?

Question 4: How would you answer those who claim there is no future national blessing for the Jews because they rejected the offer of Christ and the further offer made through the apostles after Pentecost?

Question 5: Will the Jewish remnant preach during the tribulation and to all the world?

Question 6: What is meant by the "mark of the beast" in Revelation 13:16?

Answer: It seems likely that the rapture of the church will result in an awakening for which there may be time before the tribulation. However this is conjectural, and it is unsafe to build a doctrine on the details of a type such as the inquirer suggests from Joseph's history.

The length of the millennial reign is given only in Revelation 20, but the fact of such a period is taught by Christ and by Peter and Paul.

We understand that instant judgment will be visited upon sin during the millennium because it is a day of judgment as compared with the present day of grace. Psalms 104:4-8 gives a hint of the system of government at that time when it shows the King destroying all the wicked of the land "early" or "morning by morning" (R. V.). See also Isaiah 66:24 and Zechariah 14:16-19. However, some will escape judgment for a time because they will yield "feigned obedience" (Ps. 18:44; 66:3; 81:15, R. V. margin).

Replying to those who claim there is no future national blessing for the Jews we would point to such Scriptures as Isaiah 11:11-16; Jeremiah 31:27-34; Ezekiel 36:24-38; Zechariah 12:9-10; Matthew 23:39; Luke 21:24; Romans 11:25-27, and other passages.

As to whether the Jewish remnant will preach during the tribulation and to all the world, we answer, yes. This seems indicated in Matthew 10 where Christ sends forth His disciples to preach the kingdom of heaven is at hand. Verse 23 of that chapter shows that this preaching will be in progress when He comes, for the present dispensation of the church is not reckoned in the chronology of the

nation of Israel. The thought is repeated in Matthew 24 where Christ addressing His disciples goes on to the end of the age in what He says (see v. 14). Moreover, Revelation 14:6 shows that the "everlasting gospel" of the kingdom promised to Israel will be preached world-wide at the end of the age, the results of which are seen in the great Gentile multitude of Revelation 7. The instrument of their conversion as seen in the same chapter is the sealed remnant of Israel who may be identified with the "brethren" of Christ in Matthew 25:40.

The "beast" will be the last world ruler among the Gentiles, and his ally, "the false prophet," will cause all men to receive in their hands or foreheads "a mark even the name of the beast, or the number of his name." This mark will indicate subjection to the beast. We do not know the name of the beast, but the number of his name is 666. Further than this we do not know what the mark may be.

ARE WE MADE SONS OF GOD BY FAITH?

[The question stated above was answered by us affirmatively in our July issue, and on the basis of John 1:12; but the Rev. W. J. Erdman, D. D., for whose devout Biblical scholarship we always have the profoundest respect, takes issue with us in the following communication.—Editors]

To the Editors of The Christian Workers Magazine:

John 1:12, A. V., says we are made sons of God by faith; but the Revised Version reads "children" (born ones). In the writings of John, the word "sons" should be "children."

In Galatians 3:23-4:7 the legal aspect of Sonship is considered, and Sonship is through redemption (4:4, 5); and the word "child" is an "infant," i. e., an "infant-in-law" (4:1-3), a different Greek word from that in John 1:12, 1 John 3:1, 2.

Galatians 3:26 may be punctuated as follows: "For ye are all sons of God, in Christ Jesus, through faith." The argument of the context is concerning "law" and "faith"; it is a fact of our "standing," that we are "in Christ Jesus"; when as in the writing of John, the fact of "birth, nature, kinship" is discussed, then the word for "child," born one, bairn, is used.

In Romans 8:14-17 both words are used, each for its own purpose, but specially when the witness of the Spirit is spoken of, it is "children" (born ones), for He can testify only to those "born of the Spirit"; there must be the fact of kindredness, "that which is born of the Spirit, is spirit" (3:5, 6).

In many Scriptures there are different Greek words used and rendered "children,"

and "child" in the Authorized Version, but "servant" in the Revised Version. (See note of Revised Version on Acts 3:13, or 1 Corinthians 13:11, where the legal aspect of Galatians 4: 1, 2 is not presented). Other words, "little children" and "dear children," render different Greek words.

In brief, "child" and the "new birth" and faith in the Son of God are related, but "son," for a believer in Christ, is a word which while not ignoring kinship, emphasizes the "standing." The dignity of those is in Christ, one with Him.

Yours sincerely,

W. J. ERDMAN.

Germantown, Pa., July 8, 1915.

(In a private note Dr. Erdman says he challenges our answer because so much other doctrine is involved; and if this is so, we offer him our columns to point it out, because, as he says, we are all in search of the truth, irrespective of persons. However, we do not share his feeling altogether. We are aware that as far back as the 17th century a distinguished theologian represented Adoption as a new grace in advance of Justification, and not an element in it, but we do not understand it to have been generally accepted by the evangelical church. We hold with Charles Hodge that, "Justification concerns relations, immunities and rights; regeneration and sanctification, inherent qualities and states, and Adoption comprehends the complex condition of the believer as at once the subject of both." In his reply to the question, "What is represented in Scripture as involved in being a child of God by this adoption?" Dr. Hodge includes the teaching of both John 1:12 and Galatians 4:5, 6.

To the same purport the "Scofield Reference Bible" says, p. 1250 (note 2), "The believer's relation to God as a child results from the new birth (John 1:12, 13), whereas Adoption is the act of God whereby one already a child is through redemption from the law placed in the position of an adult son (Gal. 4:1-5). If this is what Dr. Erdman means, we agree with him, but we may ask if it is not still true that we thus become sons of God through faith? If not, in what other way?—Editors.)

BRIEF MENTION.

H. T. C.: The beginning of the 70 weeks of Daniel is commonly reckoned from the 20th year of Artaxerxes, King of Persia. The text shows that the whole period from the decree to the Messiah, the Prince, is 483 years, and that 49 of these are appropriated to something peculiar, the only thing mentioned being the building of the street, rampart, etc. On this ground it is that the Bible expositor you refer to speaks so positively about it. See any good commentary on Daniel like Tregelles, for example, or Gaebelein.

E. S.: There are many books giving an ac-

count of the archaeological discoveries which prove the truth of the Bible. Drop a postal to the Bible Institute Colportage Association, 826 N. La Salle St., Chicago, and they will send you a list with prices. To prove the truth of God's Word in a simple and effectual manner, we would recommend "Primers of the Faith" by Gray, published by Revell at \$1.00. It deals with the genuineness, truth and inspiration of the Bible, and treats of archaeological matters, including the Rosetta Stone, about which you ask.

O. S.: We do not wonder that you are puzzled as to what people sometimes mean when they speak of the "extension," "advancement" and "ushering in" of the kingdom. It cannot be the kingdom which Christ shall set up on the earth when He comes again, and about which many of these people do not seem to know; neither does their language, as interpreted by their conduct, always justify the conclusion that they mean the preaching of the gospel for the salvation of souls. It seems to be a kind of social and political betterment they have in view that can amount to little in the end. Words are very deceiving sometimes.

J. F. M.: If in eleven short meetings last summer you saw 500 souls profess faith in Christ as the result of your labors, we should think that were a specific call from God for you to become an evangelist. We know of no particular book on the call of the evangelist, but would recommend you to enquire of the Bible Institute Colportage Association, 826 N. LaSalle St., Chicago. In the meantime, let us also recommend to you the Moody Bible Institute as a means of preparation for such a life work. Send for a catalogue and a blank application. And if you cannot enroll as a regular student, ask for a prospectus of their Correspondence Department, in which there is a short course on Evangelism, one chapter being devoted to the evangelist's call.

A Subscriber: Your question as to whether it is wrong for a Christian man who is a jeweler, to sell medals with images of saints, is a new one to us, and we can answer it only by referring you to the principles laid down in 1 Cor. 8 or Rom. 14. The 23rd verse of the last-mentioned chapter teaches that if the Christian himself is in doubt as to whether it is wrong or not, then it would be wrong for him to sell them. In other words, he should give God the benefit of the doubt, as men say. But if his conscience is quite clear in the premises it would be otherwise. Nevertheless, even in that case, he should consider whether he is leading a weak brother astray in selling them, which is the teaching of the first Scripture named. As for ourselves, we would not sell them, because we would feel that they were to be revered or worshipped in some sense in the place of God, and would thus violate the first and second commandments.

THE LAYMENS COMMENTARY ON THE OLD AND NEW TESTAMENTS

Conducted By James M. Gray

THE ACTS OF THE APOSTLES

Lesson 12

The Third Journey

Chapters 18:23-21:17

As in the last lesson, it is recommended that the text of the present one be read through at a single sitting, and two or three times if possible, before considering the comments, which then will be more valuable.

Some time had been spent again in Antioch, after which the whole territory of Phrygia and Galatia, in Asia Minor, was once more traversed for the purpose indicated in 18:23. Ephesus was duly reached (19:1) where Paul found a condition of things explained by the closing verses of chapter 18. Apollos does not seem to have been a Christian till Aquila and Priscilla met him, but he had been awakened by the ministry of John the Baptist, and was learned in the Old Testament scriptures. The "disciples" Paul met (19:2) were possibly those of Apollos' ministry, whom he (Paul) brought out into the full fellowship of the gospel (vv. 2-7). "Since ye believed" of verse 2, should be rendered "when ye believed." There was something lacking in these disciples which Paul observed, and which led him to put this question, because the reception of the Holy Spirit is the test of true discipleship (Rom. 8:9).

Verses 8-20 show an unusual work of grace in and around Ephesus at this time. "The school of Tyrannus" (v. 9) was the convenient meeting place. The special miracles by Paul (v. 11) were an offset to the unusual power of the evil one there. This power showed itself in the "vagabond Jews" of verse 13 who suffered justly for their wickedness (v. 16), and whose defeat wrought gloriously for the gospel (v. 17). There was much of this occultism in Ephesus, the overthrow of which is portrayed in the bonfire of the books of the black art, the cost of which was about \$10,000.

But the spread of the gospel exhibited itself also in the undermining of the controlling trade of the city, with the consequences following (vv. 23-41).

Chapter 20 is a diary of an extended journey, first, from Ephesus to Macedonia (vv. 1, 2), when again Paul must have visited Philippi, Thessalonica, Berea, etc. Then he came down into Greece, possibly Athens, certainly Corinth, saw his labors again. Here his purpose to cross by sea to Syria was interfered with by plots against his life, so that he retraced his steps into Macedonia, and crossed again to Troas (vv. 3-6). A week in Troas was made

memorable by his discourse till midnight, and the miraculous recovery of the young man, Eutychus (vv. 7-12). Note that this gathering of the saints to "break bread," i. e., observe the Lord's supper, was on the first day of the week, strengthening the conviction that the Lord's day had taken the place of the Jewish Sabbath as the time for Christian assemblies. Twenty miles on foot, and apparently alone, brought Paul to Assos, and thence by ship to Mitylene, and finally Miletus (vv. 13-16).

A tender episode meets us here in his farewell discourse to the beloved elders (bishops or presbyters) of the church at Ephesus (vv. 17-38). Three of his discourses have been reported hitherto somewhat at length, but this is especially interesting as the first spoken to the church. The others were missionary discourses. He first testifies to his own integrity as a minister (vv. 18-21); he then alludes to the bonds and afflictions that await him (vv. 22-27); a charge to the elders follows (vv. 28-31); a further testimony to his faithfulness (vv. 32-35); the prayer of farewell (vv. 36-38). Space will not permit elaboration, but verse 28 should not be passed over in its clear testimony to the oneness of God in Christ. "The church of God, which he purchased with his own blood." The Deity of our Lord is here asserted, and the priceless cost of our redemption. There is no suggestion of an "apostolic succession" in verse 29, but just the opposite; a prophecy by the way, finding fulfilment in all the centuries, and never more positively than now. The beatitude of verse 37 was evidently current in the early church in addition to those recorded in the Gospels, and this reference to it gives its authenticity.

The journey continues until Jerusalem is reached (21:1-17), the most important features of which are the warnings of the apostle not to go to Jerusalem at all (4:10-14). The second says that these warnings were not merely from man but from the Holy Spirit. How then can we explain his neglect of them? Shall we say that they were not in the nature of a command, but a testing? Verses 11-13 suggest this. There is one other difficulty in this chapter, where the prophesying of women is referred to (v. 9), and which seems to contradict Paul later on in 1 Corinthians 14 and 1 Timothy 2. We can not explain it, except to suggest that possibly this prophesying was in private rather than the public assembly.

Questions on the Lesson

1. Have you read the text of this lesson as requested?

2. Why did Paul take this journey through Asia Minor?
3. What is suggested in this lesson as the test of true discipleship?
4. State in your own words the story of Paul's ministry in Ephesus at this time.
5. What makes memorable his stay at Troas on this journey?
6. Analyze his discourse to the elders of Ephesus.
7. What two great doctrinal truths are emphasized in 20:28?
8. Quote the new beatitude of verse 37.
9. What do verses 11-13 suggest concerning Paul's warnings?

THE ACTS OF THE APOSTLES

Lesson 13

The Tumult in Jerusalem Chapters 21:18-23

The stirring events touched on in this lesson are: (1) Paul's ceremonial vow (21:18-26); (2) his apprehension by the Jewish mob (vv. 27-30); (3) his speech to them on the castle stairs (v. 31-22:21); (4) his colloquy with the Roman soldiers (vv. 22-29); (5) his defense before the Sanhedrin (v. 30-23:11); (6) the plot to murder him (vv. 12-22); (7) the escape to Cæsarea (vv. 23-35).

As to Paul's vow, it is to be kept in mind that the Judaizing element in the church increased as its numbers increased, and while they had accepted the Lord Jesus Christ as Saviour, yet they were also zealous for the law of Moses. They can be sympathized with in this, considering their past history as Jews; but not when they attached a saving value to the law, or attempted to force its observance upon the Gentiles. To propitiate them and promote peace, Paul was tempted to compromise in the matter of this vow whatever it may have been, and he fell into a snare. It might be said in extenuation that the pressure was exceedingly strong upon him.

Of course it was not these Judaizing Christians who set upon him in the Temple, but out and out Jews who hated Christianity altogether, and to whom the opportunity had been given by the action of Paul in yielding to the prejudices of the others.

His speech on the castle stairs constitutes: (1) an account of himself as a Jew (vv. 1-5); (2) the story of his conversion (vv. 6-16), and (3) a declaration of his divine commission (vv. 17-21). In the story of his conversion some have found a difficulty in that Paul says his companions saw the light but heard no voice, while in chapter 9, Luke reports that they heard the voice. The explanation probably is that they heard the sound of the voice but were unable to understand the words. What he says of his

divine commission here is not given in chapter 9, and is especially interesting and important on that account. It is a chapter of his inner life which otherwise never would have been known.

In Paul's defense before the Sanhedrin some think he was acting in the flesh, and after his own will rather than in the Holy Spirit. This is a serious charge to make and great caution is necessary, but the circumstances supposed to justify it are the abruptness of his beginning without waiting to be questioned, and his apparently self-righteous spirit (23:1), his offensive epithet to the high priest (v. 3), and his cleverness in dividing the council (v. 6). If there be anything in such a supposition, we are all the happier for the evidence in verse 11 that it was all right once more between the Lord and himself before the next day arose.

We need not continue our comments further in this case.

Questions on the Lesson

1. Give the outline of this lesson.
2. How would you explain the occasion for Paul's vow?
3. Do you see clearly the distinction between Jews, and those here called Judaizers?
4. Analyze Paul's speech on the castle stairs.
5. What serious reflection is sometimes cast upon Paul at this crisis, and on what grounds?
6. What divine comfort or justification of Paul does the record contain?

THE ACTS OF THE APOSTLES

Lesson 14

Paul, a Prisoner at Cæsarea Chapters 24-26

There are three dignitaries of the Roman Empire before whom Paul now has a hearing—Felix, Festus and Agrippa.

The circumstances in the first instance show the great importance the Jewish leaders attached to the matter, since the high priest himself journeyed to Cæsarea as an accuser of Paul, bringing with him not only a number of the elders but a Roman lawyer (24:1). The latter's indictment of Paul contains three counts, that of a political plotter, a religious heretic, and a violator of the temple (vv. 5, 6). Paul denies the first, admits the second, and challenges evidence of the third (vv. 12-20). "More perfect knowledge of that way" (v. 22), means that Felix knew much about Christ and Christianity though himself not a follower of the Nazarene.

"Drusilla" was a sister of Agrippa of whom the next chapter speaks, and a daughter of the Herod who martyred James (chap. 12). She was not a lawful wife of Felix, having deserted her own husband to live with him. Of course

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the plot to kill Paul when he should return to Jerusalem (25:3), was not known to Festus, which makes it the more remarkable that he decided to keep him in Caesarea, and shows the hand of God in the premises.

Agrippa was king of Chalcis, holding the title by the grace of the Roman Emperor, and Bernice was his sister. The hearing before them was made a great state occasion (v. 23). Paul's opening words are courteous and tactful (26:2, 3). He reviews his past life as a Pharisee (vv. 4-11). He recounts once more his heavenly vision, his conversion and commission (vv. 12-18). The last verse is a remarkably condensed statement of the gospel, referring to (a) Man's condition by nature, blinded, darkened and under the power of Satan; (b) the power of divine grace to give liberty and light to him including forgiveness, and an inheritance among the saints; (c) the instrument of it all—faith in Christ. Next, Paul speaks of his unjust treatment at the hands of the Jews, and the protection of God accorded him. The verdict follows in verses 30-32.

Questions on the Lesson

1. Name the Roman dignitaries of this lesson.
2. Give the specifications against Paul.
3. What biographical data can you give about Drusilla?
4. How is the hand of God seen in the action of Festus?
5. Give an exegesis of 25:18.
6. What was the verdict of Festus and Agrippa?

THE ACTS OF THE APOSTLES

Lesson 15

Paul a Prisoner of Rome

Chapters 27, 28

The reader is urged to add to the interest of this lesson by the further use of the map. The sea journey is marked by different stages—from Adramyttium to Myra (vv. 1-5), from Myra to Fair Havens (vv. 6-8), from Fair Havens to Melita or Malta (vv. 6-21:1), from Melita to Syracuse (vv. 2-12), from Syracuse to Rhegium, Puteoli and Rome (vv. 13-15).

The most interesting stage is the third which covers the shipwreck, and of which it is said that "in all classic literature there is nothing which gives so much information of the working of an ancient ship." Moreover, "historical research has confirmed the facts of the chapter and identified the scene of the wreck." The narrative has often been used in an allegorical sense to portray the history of the church, and also the history of the salvation of a single soul, but into this we have not time to enter. Gaebelein has a striking observation on Paul's warning to the centurion and the shipmaster (27:10, 11) saying, "We can think of other

warnings given through the great apostle, warnings concerning the spiritual dangers, the apostasy of the last days, the perilous times of seducing spirits and doctrines of demons. The professing church has forgotten these, for which she is drifting, cast about by every wind of doctrine and rapidly nearing the long-predicted shipwreck." Alas! how true this is!

The phrase "barbarous people" (28:2) is not to be understood as meaning savages, but simply foreigners to the Greeks. All who did not speak their language were called "barbarians." What a striking fulfilment of Mark 16:18 is found in verses 3-6! Read verses 15 and 16 in comparison with Romans 1:11-13, written years before, and be impressed with the different way in which Paul entered Rome from that which he expected. Note in verse 17 how consistent is his method of preaching the gospel with the principle he laid down in Romans 1:16, "to the Jew first." Note, too, his quotation of Isaiah 6 in verses 25-27, when the Jews turned their back upon his message, and how sadly those words of the prophet have been fulfilled in the history of their nation from that day to this. But the latter part of Romans 11 should be read in the same connection, to learn that God's gracious purpose is for that same people in the time to come. Verse 28 marks a larger beginning of the world-wide proclamation of the "salvation of God" among the nations. This proclamation, however, will one day close as that same chapter of Romans (11) foretells, when it will have come to pass that they too have judged themselves "unworthy of eternal life."

Paul is now a prisoner in Rome where he remains for two years actively engaged, not only in preaching the gospel by word of mouth, but expounding its deeper truths through the epistles he wrote from his prison house to the churches of Ephesus, Colosse and Philippi. There is reason to believe from his later pastoral epistles that he was liberated after his hearing before the emperor, and once more took up his itinerary among the churches and in unevangelized parts. He was arrested a second time, however, as we may gather from the same sources, when, according to tradition, he was beheaded in Rome for his testimony to the gospel and the Saviour he loved.

Questions on the Lesson

1. Name the stages of Paul's sea journey.
2. How is the word "barbarous" explained?
3. Have you read the latter part of Romans 11?
4. What church epistles were written from Rome by Paul?
5. What have history and tradition to say concerning the subsequent life of this great apostle?

Prophecy and the Lord's Return

THE SPIRIT OF PROPHETIC STUDY

Students of prophecy may differ in their views even after prolonged investigation, but the spirit in which they should differ is beautifully illustrated in George Müller of Bristol. He tells us that when as a young believer he received the truth of the Lord's coming, his first inclination was to stand aloof from those who did not see it. But the passing years brought a change and his helpers at his orphanages and schools were quite diverse, including Church of England adherents, Presbyterians, Independents, Baptists (close and open communion) and Wesleyans—yet there was no friction. This was not because Mr. Müller had no convictions of his own or thought any truth unimportant, but rather because of the grace of God given to him. If he felt a worker belonged to Christ, the Head, he asked no question as to his denomination. He could work with him in love and he felt that more prayer, more study of the Word, more humility, more acting out of what they knew already, would bring them together more and more in one mind and judgment about particular points of truth. It is hoped that this spirit will be exemplified in the conduct of this department of the "Christian Workers Magazine," for as Dr. G. Campbell Morgan has said, "Our duty towards our brother and his toward us, if we be loyal to Christ is—that we love each other still, though we may not agree in our views."

THE JEW AND THE WAR

Students of prophecy believe that Israel will be restored to Palestine and converted in connection with our Lord's return. Before that event, however, they look for a national restoration in unbelief, which will be followed by a time of great trouble for the Jew. That such an expectation is not fanciful is borne out by current events. Even secular newspapers are discussing the probability of Israel's restoration and notably interesting editorials, by Dr. J. A. Macdonald, have appeared in the "Toronto Globe." In one issue he comments on "Russia's Proposal to the Jews":

"By way of Munich, the capital of Bavaria, there comes a belated report to the effect that before the Russian evacuation of Lemberg, the Grand Duke, as Commander-in-chief in Poland, made an offer to the Jewish soldiers in his army of a transfer to the army of the Caucasus, so that they might take part in a

campaign with the possession of Palestine as its objective. These soldiers were told that the treatment they received during the war and after it would depend on themselves, and that if they 'reconquered' Palestine 'a new day of glory would dawn for Jewry.' This report fits in so well with many features of the war situation that one feels like accepting it at its face value."

Another editorial deals with "The Jew in Palestine." Mr. Macdonald writes: "A question of unusual interest to those who indulge in speculations as to the final adjustment between the warring nations is the future of the Jewish race. The Jew still clings with wonderful fidelity to the traditions of his fathers. With no country of his own, he has succeeded in preserving his peculiar national characteristics wherever he makes his home. In recent years the Zionist movement has attracted the support of a large number of Hebrews in the world, and the impending collapse of the Ottoman Empire raises in definite form the future relations of the Jew to his ancient homeland, Palestine. It has been suggested that under any proposed terms of peace, provision should be made for the establishment of a Jewish constitution in Palestine, citizenship thereof to be conferred on all Hebrews who desire to maintain a definite national existence of their own even when living in foreign lands. It is hoped by this means to solve some of the more acute problems that confront the race in various countries. Many Jews are opposed to the Zionist movement, but it commands the sympathetic if not the practical support of the main body of Jews throughout the world.

"There have been few more remarkable movements than this resurgence, after centuries of exile and persecution, of the national, as distinct from the religious, unity on the part of the Hebrew people. Founded by Doctor Herzl, the Zionist movement has, almost from its inception, been divided into two camps, practical and political, that threatened to wreck it. The politicians advocated aggressive measures, which would be a direct challenge to Turkey and the powers which have been ceaselessly intriguing in Palestine. The more practical men urged a peaceful evolutionary policy for the acquisition by the Jews of their ancient heritage. The latter appear to have won the day in the councils of the Zionists, and their more cautious policy has been justified by the remarkable progress which has been achieved.

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Flourishing Jewish colonies are now dotted all over the land, and these have rescued Palestine from the decay into which the Turks were allowing the country to fall. Remarkable success has attended the efforts of these Jewish settlers in agriculture, horticulture, in the development of industries, and in the field of education. Slowly but steadily there has reappeared a cultured civilization on Turkey's Mediterranean seaboard, which it must be the aim of the European powers to encourage when the rule of the Turk has passed away.

"The restoration of Palestine to its pristine glory as a great commercial highway of the world may not be attained for years to come, but whatever the fate of other races hitherto ruled by the Porte in Palestine, the solution of vexed international disputes is ready to the hands of the diplomatists when the future of this portion of the Turkish Empire is before them for settlement. The restoration of an organic national existence to a race that has suffered more persecution and oppression than any other in history would be welcomed throughout the Christian world, and would stimulate interest in a people that has succeeded in spite of every adverse circumstance in keeping its soul alive."

WHO ARE THE PESSIMISTS NOW?

Premillennialists are charged with pessimism. They resent the charge and contend that they are only taking at face value the Scriptures which assert that the wheat and tares are to grow together during this age—Scriptures which are fully sustained by the course of history. But they look also for the harvest, which is the end of the age, when all things that offend will be gathered out of the kingdom and a new age of blessing dawn. Premillennialists have never said such despairing things as are being said today in view of the raging world-conflict. For example, in a recent issue of the "New York Times," Mr. H. G. Wells writes:

"The submarine and aircraft have put a new proposition before the world. It is a proposition that will be stated here as plainly and simply as possible. These two inventions present mankind with a choice of two alternatives; or, to vary the phrase, they mark quite, definitely that we are at the parting of two ways—either mankind must succeed within quite a brief period of years now in establishing a world state, a world government of some sort able to prevent war, or civilization, as we know it, must break up into a system of warring communities, perpetually on the war-path, perpetually insecure and engaged in undying national vendettas . . . There never was so blind a superstition as the belief that progress is inevitable. The world western

empires give place to the warring chaos of the baronial castles of the ninth and tenth centuries. Is it still a blind world, doomed to blunder down again from such light and order and hope as we were born to, toward such another millennium of barbaric hates and aimless wars? That is no mere possibility; it is the present possibility unless men exert themselves to make it impossible.

"The course of human history is downward and very dark indeed, unless the race can give mind and will now unreservedly in unprecedented abundance to the stern necessities that follow logically from the aircraft bomb and the poison gas and that silent, invisible, unattainable murderer, the submarine."

This writer's hope of improvement will prove vain, we fear, for it is centered in man. Is it not a propitious time to examine the grounds for the unshaken optimism of the premillennialist?

IS THERE A CHRISTIAN CIVILIZATION?

In a recent issue of the "Sunday School Times" the editor answers the above question so satisfactorily that we feel led to pass on his words to our readers. He says:

"There never has been such a thing as 'Christian civilization' on the earth. So far from being Christian, 'the whole world lieth in' the evil one.' The plain teaching of the Scriptures is that Satan is the prince of this world. The god of the nations today is not Christ, but Antichrist.

"Christ is King today on earth only in the hearts of individuals. And the only 'institution' that is really subject to Christ is the invisible church, His body. Even the visible, organized church as a whole is not entirely under Christ's sway, and therefore is by no means wholly Christian.

"Civilization is defined as 'the state of being reclaimed from the rudeness of savage life, and advanced in arts and learning.' One of the greatest of earth's civilizations, which reached heights in art and philosophy never since excelled, was the ancient Greek civilization. And it grew up in a pagan world. So with Rome, which taught the world what a civilization of force and organization can do.

"Modern civilization has grown up in a world influenced by Christian men and by Christian ideals. Christianity is responsible for modifying civilization. But it has nothing in common with civilization's essential character.

"Civilization's chief end is man. As an eminent critic said of art, its true aim is to glorify

(Continued on page 51.)

International Sunday-school Lessons

By E. O. Sellers

September 19

Defeat Through Drunkenness (Temperance Lesson)

1 Kings 20:10-21

Golden Text.—“Wine and new wine take away the understanding.”—Hosea 4:11, R. V.

We feel like questioning the title of this lesson. It can be used as a temperance lesson, but to attribute Ben-hadad's defeat entirely to drunkenness is not quite true to the facts. Jehovah's jealousy of His name (v. 13), and the enemies' contempt for Jehovah (vv. 23, 28) are the fundamental causes of the defeat of the Syrians, though drunkenness, as an exhibition of self-indulgence and therefore of weakness, was a natural accompaniment of contempt for God.

I. Ahab's Predicament, vv. 10-12. The Syrian king's contemptuous treatment of Ahab (vv. 1-7) at last became so arrogant that in sheer desperation the people refused to listen to his demands (v. 8). His forces far outnumbered the little army of Israel (vv. 1, 10, 27), but One was on Ahab's side who had not yet withdrawn His mercy from Israel, and with whom Ben-hadad could not cope (v. 13). (See Rom. 8:31; Phil. 4:13.) Ben-hadad was the most powerful monarch of any nation bordering upon the Mediterranean. The march of his army was like “a tempest of hail, an overwhelming scourge,” with unrestrained power. The effect was worse than the plagues of Egypt. But Ben-hadad was a drunkard habitually (vv. 12-16). Samaria was rich, and this king wanted it even as intemperance always lusts after the wealth of youth and the gold of a nation (vv. 3, 12). Drink always makes a fool of its victim and dooms to ultimate defeat all who yield to its power (chap. 16:9; 2 Sam. 13:28; Prov. 31:4, 5; Luke 21:34; Eph. 5:18).

Tradition tells of a monk who was offered the alternative of committing one of two crimes or of getting drunk. Choosing drunkenness as the lesser evil, he awoke from his debauch to find that he had committed both of the crimes.

There is no drinking in moderation. There is no such thing as regulating the liquor traffic.

II. God's Prophet, vv. 13-15. It was indeed dark for Ahab. He saw (v. 13) the host confronting him, but he also heard the word of Jehovah. As contrasted with Jehovah, that multitude was but as a handful of dust. Our ever-living glorified Leader and the energizing power of the Holy Spirit are the ones who are the source of our victories over all principalities

and powers of evil. Ahab's predicament is answered by God's “I will deliver” (v. 13), and so today we have His sure promise of victory (Eph. 6:10-12).

God sends forth His prophets (1 Cor. 12:28) to proclaim His message of salvation and power to overcome intemperance. Ahab's unfortunate character appears at its best in this story, but alas! he and his successors soon forget the lesson. To his eager inquiries God made full answer, and there is no suggestion that he doubted God's word.

III. Victorious Princes, vv. 16-21. To Ahab's question, “By whom” is this deliverance to be wrought, God answers, “By the young man of the princes of the provinces” (v. 14). These choice young fellows are mustered in, 232 of them, as leaders of an army of 7,000, all who could be found in the capital. God delights to work through young men (1 John 2:13, 14), and the pages of history are strewn with the victorious achievements of youth. “More precious than gold and silver are the youth of the nation,” and it is upon the youth the prosperity, industrially, morally and spiritually, of a nation depends. Two-thirds of Lincoln's army were under twenty-one years of age at their enlistment. The Union was preserved by an army of boys.

Ahab himself is the leader (v. 14), and they began at once by carrying the battle into the enemies' territory. Ben-hadad and his drinking companions never dreamed of being attacked at that hour. Israel's enemies had incapacitated themselves. A drunken mob is no match for even a handful of organized and sober men. These thirty-three kings courted their own defeat (Prov. 23:29-32; Eccles. 11:10; Hosea 4:11). Ben-hadad's kings, “who helped him” (v. 16) proved to be but a reed for all the strength and support they rendered him in the moment of his need. Unfortunate, indeed, is the man or the nation who in his hour of need relies upon drunken supporters. England is fighting even a greater enemy at home in the evil of intemperance than she is on the battle fields of Europe.

It was the young men who went first, e. g., struck the first blow. Ben-hadad's self-confidence and boasting (v. 18) is but another illustration of that “pride which goeth before destruction” (Prov. 16:18; Luke 18:14). The army of Israel was small (v. 15), but it did not hesitate to attack the superior force. Every man “slew his man,” each did his part, “played the game and played it fair,” and the result

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was a host in full flight and the handful of Israelites in pursuit (v. 20).

Ahab's victory was an immediate fulfillment of God's word (v. 13), also of His promises made long before (Lev. 26:8; Judges 7:20-22; Ps. 33:16). It was a complete and an overwhelming defeat.

God saved Israel that day by the use of young men. Teachers, do you realize your opportunity? It is ours to arouse in youth a realization of its capacities, advantages, opportunities and responsibilities; to inspire them with a determination to be of service; to instruct them in God's plan of campaign and to link them with the young man of Nazareth, "the captain of our salvation."

September 26

Obedience and Kingship (Review)

Psalm 72

Golden Text.—"The king shall joy in thy strength, O Lord; and in thy salvation how greatly shall he rejoice."—Psalm 21:1.

The subject assigned for this review lesson is aptly chosen for the kingliest quality or virtue of any king is obedience. The servant who truly serves is obedient. The motto of the King of England is "Ich dien"—I serve.

Gen. R. E. Lee once said that for him the greatest word in the English language was the word "obey." We read of our Master that He "learned obedience by the things he suffered" (Heb. 5:8), and He taught that, "if ye love me, keep (obey) my commandments" (John 14:15).

The lessons for the past quarter cover a period of about 125 years, beginning, probably, B. C. 1024 (Beecher). In them there is presented nine rulers: David, Solomon, Rehoboam, Jeroboam, Asa, Ahab and Jezebel, from within, and two from without Israel, the Queen of Sheba and Ben-hadad, king of Syria. There are also five prophets mentioned, Nathan, Ahiah, Azariah, Obed and Elijah. It might be well for teachers to distribute blank pieces of paper and ask the scholars to write a brief outline of the outstanding facts regarding these rulers, also of Nathan and Elijah, though the last will more properly come later, as there are yet several lessons about the great prophet. These kings can be classified as good and bad. From these lessons the great facts of sin, grace, prayer, the Word of God, faith, salvation and unbelief are all to be emphasized.

For the older classes a most interesting study can be made of the development of God's people materially and the religious development also, as well as a study of the causes for the division of the kingdom.

The tendency in both kingdoms was downward towards the ultimate extinguishment of the northern one and the captivity and impoverishment of the southern.

A good method of review would be to take up the different characters and give a summary of his life and of its effect upon the nation. It will be profitable to answer such questions as: What do the events of the past quarter teach us about the character of God? What great teachings have we had presented on the subject of prayer? What peculiar manifestations have been seen in the development of sin? In this quarter's lessons what emphasis has been placed on the Word of God? What moral duties and obligations have been emphasized? If a good crayon artist is available, prepare on the blackboard twelve circles, five above, five below and one at each end of a rectangle. In this last place the Golden Text for the day and in each of the circles, beginning in the upper left-hand corner, either a sketch or some other suggestion of the several lessons. A tree for Absalom's death, a queen in the second, a man in prayer in the third, a temple in the fourth, and so on. Do not try to be too ornate and leave much to the imagination of the scholars.

Another suggestion for use upon the blackboard would be to draw two panels or columns on either end of the board and connect the tops by an arch. Divide the arch into five divisions, and in the top, the keystone of the arch, place the name of good king Asa, to the left Absalom and Adonijah, and to the right Elijah and Ahab. On the left panel write "The Word of God" and on its capstone "David." On the right panel write, "Obedience," and on the capstone "Solomon." Then beneath the arch and between the panels, first the names of the remaining chief characters belonging to Israel, and below, but separate, those from without whose names have been considered during the past quarter. This arrangement of names might be so made as to call attention to the separated kingdoms of Israel and Judah, using the arch for the names of the characters affecting the kingdom before its division.

Again, the board may be ruled into two columns, one to contain the names of the "Chief Persons" and the other the "Chief Facts." Divided according to lessons, they will be about as follows:

Chief Persons: 1. David, Joab, Abishai, Absalom; 2. David, Bathsheba, Zadok, Nathan, Solomon, Adonijah; 3 and 4. Solomon; 5. Solomon, Queen of Sheba; 6. Rehoboam, old and young men; 7. Jeroboam, 8. Azariah, Asa; 9. Elijah, Ahab and the widow of Zarephath; 10. Elijah and prophets of Baal, 11. Elijah and God, 12. Ben-hadad, Ahab, young men.

Chief Facts. 1. Failure, 2. Anointing, 3. Choice, 4. Prayer, 5. Wisdom, 6. Division, 7. Sin, 8. Reform, 9. Providence, 10. Testing, 11. Discouragement, 12. Defeat. Thus by careful and prayerful preparation a review of each lesson can briefly but profitably be presented.

October 3

Elijah in Naboth's Vineyard

1 Kings 21:1-20

Golden Text.—"Be sure your sin will find you out."—Numbers 32:23.

Ahab disobeyed God and failed to follow up his victory over Ben-hadad (20:31-34). Thereupon one of the prophets resorted to a plan whereby Ahab was rebuked, and also received a message that sent him "to his house heavy and displeased" (v. 43). All of this needs to be borne in mind when we study Ahab's course of action related in this lesson. Learn by heart the tenth commandment, also Luke 12:15.

I. **The Schemes of Men, vv. 11-16.** Ahab had been king for twenty years (B. C. 906?). Jezreel was his summer capital, about twenty miles northwest of Samaria. The chief actors in this tragedy were Naboth, a well-to-do citizen; Ahab, a petulant monarch, to whom Naboth refuses to sell his vineyard; Jezebel, the Lady Macbeth of Ahab's court; elders and nobles of Jezreel, willing tools in the transaction; false witnesses; an executioner; and Elijah, the servant of God, who confronts the monarch in his newly gained possession. Ahab was constantly in conflict with the purposes of God and with His Word. Naboth had no right to sell his vineyard (see Num. 36:7; Lev. 25:23; Ezek. 46:16), and sturdily stood out for his God-given rights. These land laws were rigid, but at the same time wise and beneficial. Instead of yielding to God's law, Ahab sulks like a petted child (v. 4), and thus again ran counter to God's Word (see tenth commandment). At this juncture Jezebel, his wife, appeals to his pride and power as the king (v. 7), and offers to procure the coveted possession. The methods of mankind, whereby vast possessions are accumulated, do not always bear investigation. Murder and rapine, broken hearts and shortened lives, weakened bodies and stunted children can largely be traced to the sin of covetousness, against which we all need to be on guard (Luke 12:15; Eph. 5:5). The first sinner was covetous (Gen. 3:6), so also were the chosen people of God (Josh. 7:21); and it was this that caused the first dissension among Christian believers (Acts 5:1-3). Jezebel most graciously gave Ahab that which belonged to others. How generous we can be with the property of others! She also cloaked her designs with the mantle of religion (8-13). Notice she did not go to Jezreel herself, but "wrote letters" and entrusted the work to others, who quickly did her bidding lest they be prevented. Their readiness is proof of the corruption which Jezebel had wrought in Israel. The world's most hellish atrocities have frequently been enacted in the name of and by professed disciples of God and of His Son. Unconsciously Jezebel was sharpening the iron which pierced her own soul (2 Kings 10:1-7). "What-

soever a man soweth that shall he also reap." Jezebel was a consciousnessless heathen, but Ahab had been in touch with Jehovah, hence his was the greater guilt when he profited by her acts.

II. **The Sentence of God, vv. 17-20.** The dead Naboth was happier than his neighbors of Jezreel, the king and queen, or any of the other evil participants. Ahab began by breaking the first commandment (1 Kings 16:31; Deut. 5:7), and thus laid the groundwork of the whole train of evils for which he, his household and his reign are famous. The elders readily obeyed the word of Jezebel, and Ahab profited thereby, but now he is to hear the Word of God, and it is not to be so welcome. Recently, we saw Elijah set aside following his flight from Jezebel, but he is not entirely beyond use, and God now gave him a new commission, one more task in connection with his old opponent. There is nothing indicating cowardice in Elijah's bold challenge of Ahab, and there is also a suggestion of a guilty conscience in Ahab's exclamation, "Hast thou found me, O mine enemy?" (v. 20). Ahab had "gone down to the vineyard of Naboth" (v. 16) to enjoy the pleasure of possessing his ill-gotten treasure only to hear again his word of doom (20:42; 21:19). It was a poor exchange Ahab made (Mark 8:37), a throne and his life in exchange for the carrying out of his own will and the possession of a vineyard. In that exact spot where Naboth had been foully stoned the dogs would lick up the blood of the king. As is usually the case, the guilty sinner called the righteous servant of God his "enemy," yet had Ahab obeyed the Word of Jehovah, as so frequently spoken by Elijah, he would have discovered him to be his true and best friend. Ahab's sin had found him out (Golden Text). Having had his sin discovered, Ahab hears from Elijah his doom, though God graciously extended the time in response to his bitter repentance. (vv. 27-29.)

III. **The Summary.** Covetousness is not the mere desire for things we do not possess, but a deep longing, which is willing to do wrong, to injure others, to profit by the evil deeds of others in order to come into possession. Covetousness seeks to gain at the expense of higher and better things—it is the extreme opposite of the spirit of Him who "gave all." The greatest danger of our land, and the chief source of sin, is covetousness. It explains oppression, slums, abominable tenements, graft, liquor business, lust, robbery—these and many more evils which flow from the polluted fountain head of covetous hearts. There is great danger in our desires to have more and better things, lest it lead to covetousness. The source and fountain of covetousness is selfishness. Hence the one and only cure is in a changed heart, one consecrated to God and devoted to the service of others. Love God, obey His Word, strive

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with all our ransomed powers to build up and to advance His Kingdom, and covetousness will vanish as mist before the summer sun.

October 10
Elijah Taken Up Into Heaven
2 Kings 2:1-12a

Golden Text.—"In thy presence is fulness of joy; at thy right hand there are pleasures forever more."—Psalm 16:11.

This chapter is, in type, the Christian's chapter. There are two chief divisions: (1) Translation, vv. 1-12; (2) Reception and use of power, vv. 12-25. The event occurred, probably, 899 B. C. This is a wonderful lesson for youth, as it emphasizes that the way to heaven is the way to the best of life.

1. **Elisha's Testing, vv. 1-8.** Since Carmel, Elijah has largely been working according to the "still small voice." He had revived the schools of Samuel, but now in some way notice is sent from God that the time of his "departure is at hand" (2 Tim. 4:6). How Elisha learned this fact the record does not suggest, but he had had a great object lesson in Elijah's faithful, step-by-step obedience of Jehovah's word, and doubtless was keenly listening for Elijah's words and for the voice of Jehovah. This explains Elisha's tenacity. Gilgal (v. 1) means "wheel"—our reproach rolled away, and is a picture of our salvation (1 Peter 5:7; Ps. 55:22). Verse 2 confirms two truths, the existence of God and the immortality of the soul, and their conjunction expresses Elisha's earnestness, "I will not leave thee." Elijah had already learned the lesson of being supplanted by a younger man, and so he gracefully allows Elisha to follow him. "Bethel," the house of God, was a good place to tarry, but not for Elisha at this time. Now (v. 3) fifty "sons" (pupils) of the prophet seek to dissuade Elisha. Knowing something was about to happen, they "stood to view afar off," but were not willing to draw nigh, to follow like Elisha. They thereby failed to reap a rich reward (John 12:26). Jericho (v. 4) means "fragrance." It is the place of temptation (1 Cor. 10-13). This was fourteen miles farther and contained a settlement of prophets. Again Elijah and Elisha pass on—the one to glory, the other to the fulness of the Holy Spirit. At Jericho (v. 5) the "sons of the prophet" evidenced greater interest than those at Bethel, but in reply to their challenge, Elisha commands silence. The last difficulty to confront them was Jordan (death), but they do not hesitate, for God had provided for even that contingency. Neither are we to hesitate, but willingly "die unto self." Here the aged prophet exercised his God-given, supernatural power, and they "went over on dry ground" (v. 8). Though this journey seems to have been revealed, only stage by stage, yet it

was a direct one to the final goal, and at each stage, though they saw not the end, they knew where next to go. This loyalty of Elisha to Elijah is a great lesson for us to follow in our loyalty to Jesus. Our privilege of loyalty to His cause and the blessing which will result thereby. No great victory or blessing ever comes without much travail and testing.

II. **Elijah's Translation, vv. 9-12a.** Even as in the first section we see in type the plan of salvation, so in this section we are taught the resultant facts and experiences which come to us when the blessing is received. Elisha is now encouraged to "ask," yet we have a like promise from a greater than Elijah which we too often neglect (John 14:13; 15:7). Elijah was such a mighty man of prayer (James 5:17, 18) that he was on intimate terms with God, and could therefore make such an offer to Elisha (see Acts 8:15, 17). Notice that the "fifty sons of the prophet," who "stood afar off," were not on the right side of the river to receive a like promise or enter into the same fellowship. In a sense this was Elisha's final test. What he would ask would prove what he was fitted for. Elisha had been sufficiently tested so that it was perfectly safe to grant him his requests. Christ is likewise safe in granting requests to all who abide in Him, and in whom His word abides (John 15:7). What he asked was not double the spirit possessed by Elijah, but rather the portion belonging to the eldest son (Deut. 21:17). Elijah asked for fitness for the work rather than position in the work. Elijah reminds him that the request made was a "hard thing," for of all hard things to impart to another, the hardest is to transfer spiritual gifts. Again, Elijah may not have known the plan of God that a man so unlike himself was to take the place of leadership. Elijah said, however, "If thou see me when I am taken from thee," if God gives you spiritual vision to use and to understand, then He will accept you as my successor. There must be persistence to the end and spiritual vision. "As they still went on" Elijah went up, not in a chariot, but attended by chariots and by a "whirlwind into heaven" (see also Ezek. 1:4; 2 Kings 6:17). Elijah, the man of tempestuous fire and sword, who in his hour of weakness prayed to die, is swept out of sight amid a display of God's power in and through nature. Note the simplicity of the record—one verse—as though such power were a simple and a common thing for Jehovah. The translation of Jesus was quite different, and properly so (Acts 1:9; Luke 24:51). "And he saw it." Elisha's eyes were open, and he saw his departing chief, therefore he became his successor, according to the promise. As a visible proof of his new appointment, Elijah let his well-known mantle fall, as he ascended, and Elisha took it, and is recognized as Elijah's successor.

For Sermon and Scrap Book

A STUDY IN PSALM 104

Concerning Jehovah—

1. His Person, vv. 1, 2.
2. His Power, vv. 3-9.
3. His Providence, vv. 10-32.
4. His Praise, vv. 33-35.

—C. T. M.

SEVEN SHORT PRAYERS

Ps. 143: 7-11

- "Hear me" (v. 7).
 "Cause me to hear" (v. 8).
 "Cause me to know" (v. 8).
 "Deliver me" (v. 9).
 "Teach me" (v. 10).
 "Lead me" (v. 10).
 "Quicken me" (v. 11).

THE WORD OF GOD

The Living Word vs. The Written Word

The Preached Word makes known the Written Word—the Bible. Rom. 10:13-15; 2 Tim. 4:2a.

The Written Word makes known the Living Word—Christ. Luke 24:37; John 5:39; Acts 8:35.

The Living Word makes known the Father. Matt. 11:27; John 1:1 and 2, 14-18; Heb. 1:13.
 —F. W. Uffen.

REMARKABLE UNITS

1. One thing lacking, Mark 10:21.
 To take up the Cross and follow Christ.
2. One thing certain, John 9:25.
 "Once I was blind, but now I see."
3. One thing needful, Luke 10:42.
 To sit at Jesus' feet and hear His word.
4. One thing predominant, Phil. 3:13, 14.
 "I press toward the mark of the high calling."
5. One thing remembered, 2 Peter 3:8, 9.
 "The Lord is not slack concerning His promise."
 "One day is with the Lord as a thousand years."
6. One thing desired, Psalm 27:4.
 "That I may dwell in the house of the Lord all the days of my life."
7. One thing not discovered, Joshua 23:14.
 "Not one thing hath failed of all the good things which the Lord your God spake."

—W. R.

WATCH!

An Outline Talk for Children

Words.
 Actions.
 Thoughts.
 Companions.
 Heart.

Temper.
 Habits.
 Earnings.

Lips.
 Influence.
 Friendships.
 Enemies.

A GOOD LOOK AROUND

"Lift up now thine eyes, and look from the place where thou art, northward, southward, eastward, and westward."—Gen. 13:14.

Abram was commanded to take a good look around in all directions. With him the survey was material and geographical. Let us do as he did, but in the wider region of moral and spiritual things.

1. Look Behind You.
 See the way God has led you hitherto.
 Forget not His past benefits.
 Avoid repeating your own past errors.
2. Look Before You.
 Take heed to the way you are going.
 Look ahead that you may go ahead.
 Run the race set before you.
 See the possessions you may acquire.
3. Look Around You.
 Cultivate helpful interest in others.
 Admire what is excellent in others.
 Be on the lookout for opportunities.
 When you find one, "do it with thy might."
4. Look Within You.
 "Examine yourselves" (2 Cor. 13:5).
 "Purify yourself" (1 John 3:3).
 Look for growing faith and love.
5. Look Above You.
 "Unto the hills, from whence cometh help."
 David said, "I will look up."
 "Looking unto Jesus."

We shall find much assistance in all these by also looking in the Bible. Search the Scriptures. Imitate the Bereans (Acts 17:11).—E. W. T.

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 22:14.

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SEVEN BEATITUDES IN REVELATION

Rev. 1:3; 14:13; 16:15; 19:9 20:6; 22:7;
22:14.

"THE LORD WILL PERFECT THAT
WHICH CONCERNETH ME"

Psalm 138:8

1. In me, Phil. 1:6.
2. For me, Phil. 4:19.
3. Through me, Acts 1:8.
4. For me hereafter, 1 John 3:2.

—E. E. P.

THE PRODIGAL SON

A Word Study of Luke 15:12-32

1. Weeping (Loved ones over separation),
v. 12.
2. Wandering (Took journey into a far), v.
13.
3. Wasting (Of substance in riotous—), v.
13.
4. Wanting (Spent all), v. 14, 15.
5. Worst (Had come—eating with swine),
v. 16.
6. Wishing (For a servant's place), v. 17.
7. Wondering (Will father receive me?),
v. 18.
8. Wording (Plea for forgiveness), v. 18, 19.
9. Walking (He arose—must walk), v. 20.
10. Watching (Father saw him), v. 20.
11. Welcoming (Fell on his neck), v. 20.
12. Washing (Confession—see 1 John 1:9),
v. 21.
13. Wardrobe (Best robe—ring—shoes), v.
22.
14. Worshipping (Feast of praise), v. 23,
24.
15. Wounded (Elder son grieved), v. 25-31.
16. Wooing (The elder to receive the
younger), v. 32.

—W. S. Ross.

PRAYERS FOR CHILDREN*

Morning Prayer

As I begin another day,
I pray Thee, Lord, to guide my way,
May all a loving kindness show,
Thy blessings see, Thy mercies know.
And should I fail my part to take,
Teach my Thy way, for Jesus' sake.

Evening Prayer

O Lord, I come at close of day,
In silence bow, and humbly pray,
Wilt Thou watch o'er us through the night;
Guard and protect till morning light,
And, as the day begins anew,
Be Thou my help, Lord, keep me true.

*Copies of the above may be had (free) upon appli-
cation to Walter C. Graves, Madison, Wis.

A PASTOR'S WISH FOR GOD'S PEOPLE

May a dying Saviour's love inspire you
(2 Cor. 5:14).

May a risen Saviour's power preserve you
(Phil. 3:10).

May an ascended Saviour's blessing enrich you
(Eph. 4:8).

May a constant Saviour's ministry aid you
(Heb. 7:24, 25).

May a living Saviour's word sanctify you
(Eph. 5:25, 26).

May a seated Saviour's acceptance rest you
(Heb. 10:10-14).

May a faithful Saviour's grace empower you
(2 Cor. 12:9).

May a present Saviour's presence cheer you
(Isa. 41:10).

May a holy Saviour's indwelling mould you
(Gal. 2:20).

May a joyful Saviour's joy strengthen you
(John 15:11).

May a powerful Saviour's Spirit use you
(Acts 1:8).

May a loving Saviour's yoke couple you
(Matt. 11:29).

May a perfect Saviour's example allure you
(John 13:15).

May a coming Saviour's return attract you
(Rev. 22:12); and,

May Christ Himself be all to you (Col. 3:11)!
—F. E. Marsh, in "The Christian."

THINGS TO CONTINUE IN

1. His Word, John 8:31.
2. His love, John 15:9.
3. His grace, Acts 13:42.
4. The faith, Acts 14:22.
5. Prayer, Col. 4:2.
6. Brotherly love, Heb. 13:1.
7. Following the Lord, 1 Sam. 12:14.

—W. J. M.

"BILLY" SUNDAY'S IMITATORS

"Mr. Sunday leaves behind him cheap imi-
tators of himself wherever he goes, and this is
one of the ill consequences of his methods. We
knew a young minister who, after Mr. Sunday
had left his vicinity, publicly said that any one
could be a Sunday who would pay the price,
and that he proposed to pay it. So on the next
Sunday he let loose on his elders somewhat
after this fashion: 'You old lobsters, your day
for bossing this church is short.' The result
was that his own day in that pulpit was short.
And so ought it to be for every minister who
has so little sense. The preacher of the gospel
should be himself and should be unaffected and
genuine and always use speech seasoned with
grace."—Presbyterian Banner.

PREACHIN' AN' PRACTICE

The diff'rence 'twixt preachin' an' practice gits me!

I've nothin' 'gainst sermons, but I like ter see
A man put the sermon right into his life,
An' practise the same on his neighbor—an' wife!

I bank on the "creed" of the Decalogue, see?
With Christ's "Golden Rule" I most fully agree.

One man who honestly lives what it teaches,
Will do more good than the clergyman preaches!

'Tis easy to preach good doctrines on Sunday;
But I'd rather see 'em lived out on Monday!
Religion don't count—when only profession!
I'll bank on him who has it in possession.

Keep on your job, preacher! Git down to the facts!

What "goes" with the Lord is the way a man acts!

Psalm-singin', an' prayin', an' sich-like on Sunday,

Ain't wuth a whoop if they're not lived on Monday!

You boast a "commission" from God for your work!

Then git down to business, an' don't try to shirk!

If your job is too hard, or gives you "Blue Monday,"

Then quit yer foolin'—or call "Billy" Sunday!

—Rev. C. A. Cressey, in "Northwestern Christian Advocate."

THE PREACHER AND HIS BIBLE

"The preacher should be master of the books of the Bible, as they appear in their completeness on the sacred pages. He should also be master of the Bible as a whole, as the Book of God, the one complete, consistent revelation of God's plan of redemption for a lost world. It is not enough that he should understand the original languages and be able to read the Bible fluently in those languages, not enough that he should study all about the Bible, all around the Bible, or all through the Bible, creeping on his way through the verses, as the worm creeps blindly on its way through the grass and tangle. He should study the Bible itself as one great complete thought of God. He should study it and grasp it as a whole, in relation to its great center. He should master it in its every book, until every book is understood in itself and in its relation to the whole Bible. He should study it throughout grammatically, logically, prayerfully, by the help of the Holy Spirit, until it becomes a living book, quick and powerful in all its range of revealed truth and fact.

"Such study has its place above all mere human theology. It is infinitely more important than all our mere philosophy. It will help the preacher more in his work of answering objections than all his knowledge of science and of human investigations and speculations. In truth, to most of the objections brought against it and its religion, the Bible is its own best answer. Such objections are largely based upon misconceptions of its character or its teachings. The preacher, in such cases, has only to let its light shine, and the darkness will be dissipated. His supreme aim in this regard should be to help his hearers to come to see the Word of God as it is in itself. When he has succeeded in doing this, God may be trusted to take care of the ordinary objections, and to make the Word by His Holy Spirit a saving power."—D. S. Gregory.

EVOLUTION

Five Irrefutable Facts

There are five facts which are sufficient, singly or collectively, to overthrow the whole evolutionary contention.

First, that man does not appear in the fossil deposits till after the glacial period, the ice of which is still melting in many places.

Second, that the remains of the ape are not found prior to man, speaking geologically.

Third, that there are no connecting forms to be found in the deposits either of man or any animal.

Fourth, that there are no intermediate forms found between any two species, nor have forms been found grading back from any living form to a progenitor of a different form. They do not exist.

Fifth, evolution cannot explain reason, instinct nor conscience, by its theories.

Man is a religious creature, the ape is not. The gulf between them is fixed. When evolution shall have explained these without God we will believe. But even Darwin staggered before the human eye, and admitted that it seemed presumption to claim that it was the product of natural selection. We agree with him, and might add that we would expect a complete fall when he came to explain reason and the conscience by the same method. But it is worthy of note that the man who rejects miracles will end by taking such absurd positions that it would take a miracle to extricate him from them.—Guy Fitch Phelps, in "The Evangelical."

It is as supreme a folly to talk of a little sin as it would be to talk of a small Decalogue that forbids it, or a diminutive God that hates it, or a shallow hell that will punish it.—Charles T. Robinson.

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The Gospel in the World

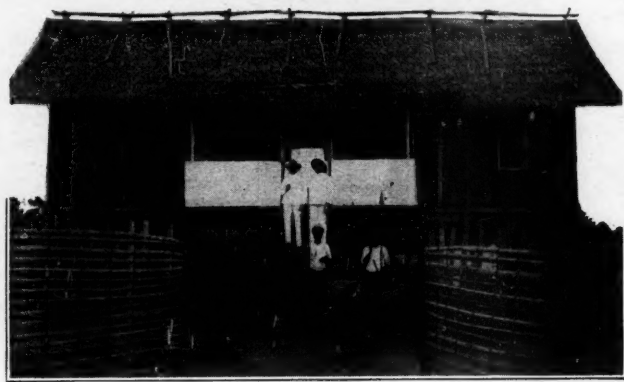
Edward A. Marshall, Editor

Presbyterian Missions in West Africa

A marvelous work has been accomplished by Presbyterian missionaries in Kamerun, West Africa, where fifty-eight missionaries are located at seven stations. Thirty years ago the first station, that of Benito, was opened; now there are not only the seven stations where the foreign missionaries are located, but a large number of outstations, which are manned by native evangelists.

The increase of the constituency of the Mission is shown in one of the annual reports by a

1,800 were gathered at one service. At other centers, like Endenge and Yebekole and Olama, audiences varying from 600 to 1,000 were often seen. To these figures must be added the more than one hundred village schools where, on the Lord's Day, services were held and audiences ranging from 40 to 400 assembled to hear the gospel. The number of persons to whom the gospel was directly preached every month was at least a thousand and per cent more than it was ten years be-



Building Erected and Furnished by Boys of the Industrial School

contrast of the attendance at special services in the year 1913 with that of 1904. In 1904 the audiences reached the highest point in the history of the Mission up to that time. The largest attendance at Lolodorf was 1,100 on a Sunday morning; at Efulen, 800; at Elat, 1,500. In 1913, at a Communion service at Lolodorf 1,800 were present. This station had been removed three miles westward in the interval, and three outstations had been established in the territory. At one of these, the corresponding Sunday, 900 were present; at another, 1,100; and at a third, 600. At Efulen, in 1913, on one of the Communion Sundays, 2,638 people were present, not to mention many hundreds at outstations. At Elat, on a Communion Sunday in 1913, 7,000 were at a single service. The new station at Metet frequently had from 900 to 1,000 in attendance. In the outstations at Fulasi, seventy miles east of Elat, as many as

fore, while the increase of the missionary force was only sixty-five per cent.

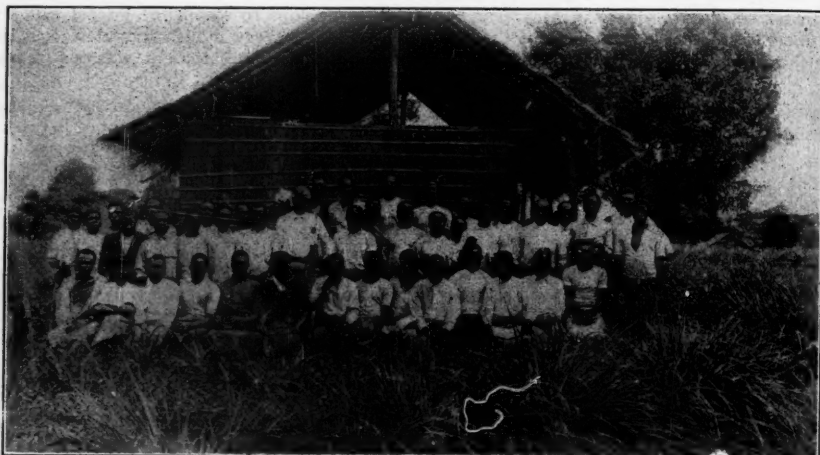
The most wonderful station in its results is that of Elat. This place was selected nineteen years ago by Adolphus Good as a strategic position for a mission station. At that time superstition, infanticide, immorality and even cannibalism, were to be found among the tribes living in that immediate region. Twelve years ago a church was organized with a charter membership of two men and four women. Its membership today numbers 2,297, of whom 1,075 were received during the year ending Aug. 1, 1914. In addition to this membership, the Elat church has two catechumen classes, numbering respectively 2,000 and 13,000. No one can be admitted to the church as a member without a probationary period of at least two years under weekly instruction in these classes. The first test of the African

mission convert, when admitted to the probationer's class, is that he must give up his fetish; the next, he must settle his palavers, pay his debts, give up surplus wives and give up, outwardly at least, every immorality. Then as a third step, he must take a bunch of envelopes and become a weekly contributor—two years before reception into the church.

The Elat church has 15,000 contributors by envelope, and the church is practically self-supporting. Their contributions, amounting for the year to \$2,500 gold, indicates a spirit of self-sacrifice worthy of praise, coming as it does from a region of such utter poverty. The amount raised on the Elat field for the year, including the receipts from the schools, the proceeds of the work done by the indus-

kept house, made a thousand kank each week (kank is native bread made from the cassava root), did much sewing and learned some useful trades.

These village schools not only teach the "three R's" and industrial trades, such as carpentry, chairmaking, tailoring, sewing and domestic science, but they also give daily instruction in the Scriptures. All their reading books are translations of books of the Bible. Practically the only literature in the country outside of the Scriptures are translations of "Pilgrim's Progress" and Foster's "Story of the Bible." Each one of the 5,000 or more pupils under the instruction of the missionaries and members of the Elat church is daily taught some portion of the Word of God. All the



Class of Evangelists Being Instructed at Elat.

trial department and the fees paid for private practice to the medical missionaries, was \$13,260. The Elat station pays for 107 evangelists and Bible readers. It supports, besides, the teachers of some seventy village schools in which are more than 4,000 scholars. It pays more than half the expenses of the station boarding school, whose average attendance for the year was 900.

The boys at the school, in addition to a crusade against weeds, re-roofing houses, preparing ground for new buildings, and much else, erected four dormitories for boys and two for girls, these six buildings being each twenty by forty feet. Also they built a large school building, thirty-two by seventy feet, for bulu pupils, and another, thirty-five by eighty, for the German school. Each of these has now more than 500 pupils. The total cost of all these structures was not far from \$5,000.

The girls of the school worked in the garden,

village schools are manned by teachers trained in the normal schools of the mission. All are Christians and each village school is a recruiting station for the church.

A PRAYER

O Lord! teach Thou me to grow daily and hourly in the apprehension of Thy unspeakable and sovereign love to me, a miserable sinner; that I may be constrained, out of the abundance of an overflowing heart, continually to commend Thee to others who need Thy love as much as I, and deserve it just as little.

—Wm. C. Burns.

GOD'S IDEAL MAN

Psalms 15:2

1. Perfect in Walk.
2. Perfect in Work.
3. Perfect in Word.

—C. T. M.

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Notes and Suggestions

PLAN FOR CHURCH UNITY

The representatives of 18,000,000 communicants of Christian churches in the United States will hold a conference in Garden City, near New York, January 5, 1916. Among the speakers will be Bishop Charles P. Anderson of Chicago and Rev. Raymond Calkins, D. D., of Cambridge, Mass. The call for the conference will announce that brief addresses will be made by a member of the Roman Catholic Church and also one by a member of the orthodox church of Russia. The object of the conference is to make plans for a world conference with which the European war has interfered.

FIFTY YEARS OF NEGRO FREEDOM

The semicentennial of negro freedom was held in Chicago in August. Twenty-one allied organizations held conferences. Among these were those of the National Negro Medical Association, the Negro Authors' National Association, the Western Negro Publishers Association, the Folk-lore Musical Convention, the Regular Army Officers and Soldiers Association, the Colored Lawyers' Association, the National Negro Baptist Association, showing that this race, which fifty years ago was a race of slaves, has risen to a prominent place in the higher spheres of community life.

A GREAT PEACE CONVENTION

As the outgrowth of the peace meeting held in New York, June 24, which was attended by 100,000 persons, and a like meeting in San Francisco, attended by 120,000 persons, a great convention will be held in Chicago, September 5 and 6.

The object of the convention will be to voice the overwhelming sentiment against America's participation in the present world-conflict, to demonstrate the falsity of the claim set up by the jingo press that it represents public opinion, to reaffirm the principles of strict neutrality, and to urge congressional action to consider an embargo on the exportation of war supplies to the belligerents. Among the speakers will be the Hon. William Jennings Bryan, the Hon. Charles Nagel and Senator Hoke Smith.

PORTS OF ENTRY MISSIONS

Rev. Joseph E. Perry, Ph. D., representing the Ports of Entry for "Home Missions Coun-

cil" and the "Council of Women for Home Missions," in a recent letter sent to the religious press says:

The "Immigrant Work Committee of the Home Missions Council" and the Committee on "Home Mission Interest Among Immigrants" of the Council of Women for Home Missions are giving special attention to the work of formulating some plan by which the denominational forces engaged in this work at the Ports of Entry may be federated and organized in such a way as to unify their work and bring it into effective co-operation with all other agencies working toward the same end. A very important part of the work devolves upon the Christian forces. The Y. M. C. A., the Y. W. C. A. and the W. C. T. U. are ready for co-operation with all other Christian forces in unity of effort.

MISCELLANY

Rev. B. Fay Mills, D. D., recently returned to the evangelical faith, has been preaching in evangelistic services in the Fort Washington Presbyterian Church of New York City. The "Church Work" said of Dr. Mills in these meetings: "Dr. Mills has lost none of his old-time magnetism and platform skill. Those hearing him can have no doubt that he has found a new gospel, which is the old, old truth of the power of Jesus Christ to save sinful men."

Mr. J. Charlton Steen, our representative in England, has informed us that the publishing house of Oliphant, Anderson and Ferrier is to be hereafter known as "The Oliphants, Limited."

It was William Oliphant, Jr., who suggested to Dr. John Kitto the idea of the well-known "Daily Bible Illustrations." Other books typical of many more issued in those days were Pollok's "Tales of the Covenanters," Duncan's "Philosophy of the Seasons" and the works of Dr. John Brown, which were described by Spurgeon as being "of the noblest order of exposition." The most vigilant supervision was exercised over every book, so that there was complete confidence in any publication which bore the name of the house. An eminent London bookseller testified that many of the books were sold from his counter simply because they came from "Oliphant's."

The Evangelistic Field

SUGGESTIONS TO OUR CORRESPONDENTS.

Evangelists and other Christian workers reporting items or contributing any matter for this department will please arrange to have copy reach the magazine not later than the 10th of the month preceding date of issue.

"The Evangelistic Field" department is intended for news in concise reports of revival meetings, soul-winning campaigns, and a record of evangelistic work in general. We do not invite statements eulogizing the leaders or participants in this line of work, nor can we promise to print them.—Editors.

Fred A. Enslow began meetings August 8 in Plover, Ia.

A. T. Swanson has open dates and may be addressed at Chariton, Ia.

T. Edward Thomas began tabernacle meetings August 8 at Calhoun, Mo.

Ross S. Davis, Greenfield, Ind., singer and personal worker, has some open dates.

Rev. W. A. Stevenson, of Conklin, N. Y., has opened the season assisting Dr. Arthur Crane.

F. W. Christ, singer, is at present supplying the First Presbyterian church at White Earth, N. Dak.

Lydia E. Brown has been holding meetings in the M. E. and Baptist churches at Leavenworth, Kans.

J. H. Patterson was engaged as an evangelist at a camp meeting in Wardensville, W. Va., August 13-22.

George Sanford Avery conducted meetings during August in the Grace Gospel church, Brooklyn, N. Y.

M. F. Ham spent two weeks in the Tent Evangel, New York, in August, going from there to Temple, Tex.

Edwin R. Dow and Harold F. Holbrook conducted union evangelistic meetings in a tent at Dallas Center, Ia., in August.

Dr. George Wood Anderson and party will open a six weeks' campaign in Bellefontaine, O. A large tabernacle is being erected in Rutan Park.

Rev. and Mrs. Jacob M. Harris are now working in the newly organized extension department of the Chicago Gospel Mission to the Jews.

Galen B. Royer conducted a tent meeting for three weeks at Bellefontaine, O., that brought many into the church and renewed many more in the faith.

P. C. Nelson and party closed their tent meeting in Burlington, Iowa, August 9. They then went to Correction Grove, Iowa, where five churches joined in a tent campaign.

L. E. Finney and party closed a successful

meeting at Crosbyton, Tex., in July. Gilbert H. G. Peter is musical director, and Mrs. Peter is personal worker and women's worker.

W. H. Hamilton, of Sigourney, Ia., reports that he has closed a revival meeting at Thornburg, Ia., with 180 conversions. Mr. Hamilton is a lawyer, but gives much of his time to evangelistic work.

There are positions open for four good advance business agents for evangelistic parties. Information may be had by addressing the Evangelists' Association Bureau, 136 W. Lake St., Chicago, Ill.

W. A. Burch assisted Rev. A. R. Sitton and W. J. Morris in meetings at Newberg, Mo. Christians were deeply stirred, and there have been some conversions, 26 being candidates for church membership.

Jack Cardiff, trainer for Billy Sunday; has arranged to go with Dr. Henry W. Stough this season. This will change Mr. Cardiff's plans, for he expected to take a course this year in the Moody Bible Institute.

R. G. Heddon has resigned his pastorate to take up evangelistic work. He already has several dates filled and expects to complete the list for the entire season. He will be at Monona, Ia., until September 18.

Albert Turkington and party closed a successful campaign at Nu Mine, Pa. This is a new town of 1,000 souls, without a church of any kind. A lot has been bought and 100 of the converts organized a Presbyterian church.

Walt Holcomb and Hugh A. Clotworthy held a ten days' campaign at Red Springs, N. C., in which the Spirit of God was powerfully manifested. There were about 500 won for Christ, and the whole community received a blessing.

A. B. Taylor and Lewis H. Rush have been holding a number of successful union meetings in Pennsylvania this summer. They were at last reports in Ligonier Valley, Pa., with the United Brethren and Church of the Brethren United.

P. H. McCarthy, superintendent of the Morning Star Mission, Joliet, Ill., has sent us a quarterly report for May, June and July. He stated there had been 145 conversions in the three months. The work has increased during the past year.

The Byron J. Clark Evangelistic Party closed a meeting for the United Brethren at Stillwater, Okla., with 40 conversions and 40 accessions and 23 adult baptisms. L. S. Toole has become associated with the party as advance and business agent.

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"With Rev. LeRoy J. Mitchell, we closed a most successful revival at the M. E. church in Christopher, Ill., August 1, with over 100 professions; 40 joined the church at the closing service. We are now in a meeting at West Frankfort, Ill."—George Preston.

Charles Barrett conducted a three weeks' campaign, assisted by his daughter, Miss Mary Barrett, in the Presbyterian church at Rocky Ford, Colo. Their next meeting was to be held at Lewiston, Wyo.

Fife Brothers held meetings at Billings, Mont., and Rich Hill, Mo. There were about 800 conversions at Billings and 700 conversions at Rich Hill. Union meetings were held in both places, and they were considered the largest and best work of the kind in the two cities.

Z. O. Avery and party closed a union campaign at Wesley, Ia., with 146 conversions and enough reconsecrations to make 300 professions in all. All the churches will benefit from the revival. Mr. Avery has some open dates for meetings and may be addressed at Bloomington, Ill.

Ticket Agent A. C. Tapley, at the Boston and Maine Railroad station, Haverhill, Mass., resumed his Sunday afternoon services this season, and had an average attendance during July of 400. He was assisted by several prominent speakers, among them John M. Currie. The meetings will continue through September.

Edwin R. Dow, writing from Dallas Center, Ia., says: "We have just closed the first week of a tent campaign at this place. The attendance so increased that a large addition was added to the tent. Many of the oldest inhabitants say they have never seen such splendid prospects for a great sweeping victory for Christ."

Harriett E. Ferris, who did some singing a few years ago and is also a pianist, announces her intention to again enter the work this fall. She assisted for two days at the Moody Church Bible conference, Cedar Lake, Ind. Dr. Blanchard, of Wheaton College, commends her very highly. Her address is 9 Doty Street, Hammond, Ind.

"Have just closed a very fine revival at Dunn Lane, Colo., with many saved and the membership greatly revived. We began a tent meeting at Center, Colo., and the Lord is answering prayer, and the people are being stirred. The attendance is fine. Miss Reva Owen, a deaconess, and Mark E. Green, violinist and soloist, are helping me."—A. John Pitt.

Bulkley and Swartzbaugh closed a meeting August 8 at Knobnoster, Mo. They had a fine choir of 70 voices and an orchestra of five pieces. The tent seated 500 people. Rev. Charles Crawford of the Moody Bible Institute spent one Sunday in the meetings. The party next went to Little Rock, Ark., to open a three weeks campaign under the auspices of the Methodist church.

Burke and Hobbs closed a successful meeting at Cushing, Okla., with 200 people making a public profession. The party next went to Leadwood, Mo., in a union meeting. In writing about the meeting, Herbert G. Tovey said: "Last night the meeting was so powerful that there was no need of an invitation from the platform. People just came forward under the power of the Holy Spirit. A choir of 150 voices is doing very good work."

John S. Hamilton and party will open their year's work September 12 at Marion, O., where a large tabernacle is being constructed. Mr. Hamilton's party this season consists of himself and Mrs. Hamilton; John R. Snyder, advance man; Homer M. Welch, chorus leader; A. B. Taylor, shopman; Lewis H. Rush, soloist and assistant shopman; Miss Anna Cartwright, women's worker; Miss Evelyn Straw, pianist, and William Smith, tabernacle custodian.

Sam E. Mitchell is superintendent of the big evangelistic tabernacle at the San Francisco exposition. Meetings have been held every night. Billy Sunday was engaged to speak from August 1 to 12. B. Fay Mills will follow until September 1, when Dr. Biederwolf will take up the work. Mr. Mitchell has been engaged as superintendent of the City Rescue Mission, but will not be able to take up that work until he is released from the tabernacle work. He will be glad to welcome any of our friends who are attending the exposition.

The Gunder Evangelistic Party closed a successful meeting at Kanawha, Ia., with about 300 conversions. New life was brought into the churches, and nearly every business man in the town was converted. Mr. Gunder has contracted with the Misses Ethel and Mary Closson for this season, also with Mr. and Mrs. E. Laubershimer, who will have charge of the music and Bible study classes with the party. These four additions make the Gunder party a strong combination. Prof. Frank R. Dyer will be the advance man for the party. Bess B. Gunder is secretary.

"Wood and Brooks closed a union campaign in our city, Sauk Rapids, Minn., it being the greatest campaign ever held in this section of the state. The meetings were held in a large waterproof tent, which was taxed in regard to seating capacity many nights. People have come from a great distance, special cars from St. Cloud and Waite Park bringing interested people to the services. The Christian people of the churches have been stirred as never before, they have been organized into personal workers bands, and by their untiring efforts and prayer helping to hold up the hands of the evangelists, scores came to Christ."—Rev. A. J. Oliver, Pastor M. E. Church.

For the benefit of our readers who are pastors, evangelists, singers, pianists or other Christian workers, we will keep a card record

file in the office of The Christian Workers Magazine of those wishing positions, or anyone wanting help for Christian work. Applicants must furnish their own recommendations to the interested parties when making engagements, and to us for our information when making the first application. Requests for students or extension workers must be sent, as heretofore, to the Institute. If you want a pastor, evangelist, singer, pianist, personal worker or other worker, address The Exchange Department, Christian Workers' Magazine. While waiting for a position or help, do not fail to advertise in our "Where to get what you want" column. Evangelists should keep us advised as to when they have open dates.

Rev. Percy W. Stephens, pastor First Baptist Church, Jacksonville, Ill., has a plan for an inquiry meeting, which may be of interest to other ministers. He says:

"I use a new feature for the after meeting, as follows: After the solo, at close of sermon and during the singing of a hymn I pass through the aisles, with ushers helping, offering to any who wish to have God's plan of salvation made more clear a 'Red Book' (this is a four-page tract entitled 'Scriptural Salvation'; it is bound in red paper covers, hence the name 'Red Book'), and during the next hymn invite all who have taken the book to attend the 'Red Book meeting,' to be held in the parlors below. They pass out, and workers are ready to receive them and aid them. Then the meeting is dismissed, and I explain the plan of salvation at the 'Red Book meeting,' after which I call for decisions. The result is that all who have taken the stand have been thoroughly instructed and have been given attention afterwards by personal workers.

"By this means we have been able to avoid the embarrassing and spectacular methods so often used, and enabled to do what I believe to be the most permanent type of work."

MOODY CHURCH BIBLE CONFERENCE

The First Annual Bible Conference of the Moody Church opened July 18-25, on the Moody Church Assembly Grounds, Cedar Lake, Ind., under the shady trees of "Restawhile." Speakers of the conference were some of the most gifted men in Conference work, such as Dr. Leon Tucker of Los Angeles, W. M. Turnbull of Nyack, New York, Melvin Trotter, Evangelist H. W. Stough of Wheaton, Ill., Mr. J. Cardiff of the Billy Sunday party, Rev. C. Crawford of the Moody Bible Institute, Miss Hyndman and Miss Morrey of Aiken Institute, Mrs. Eckvall of China, Miss Rudy of Dayton, Ohio, Mr. Harry Monroe of the Pacific Garden Mission, Rev. E. Y. Woolley, and Rev. Paul Rader, who was in charge. The singing was under the direction of Mr. A. W. McKee, Miss Harriet Ferris of

Hammond, Ind., and Miss Dorothy Martini of Chicago, assisting.

Topics were on prayer, personal work, Christian ministry, the Holy Spirit and the second coming of our Lord. Personal testimonies and experiences were given with great power. The Book of Romans and the Book of Ephesians were some of the Bible topics. Many missionary messages were given, and not a few took the stand for the foreign mission field the first time. Others again gave themselves to Jesus. There were three children's meetings held with an exceptionally good attendance. Two open-air meetings under the auspices of Mr. F. Wise were especially used by the Holy Spirit among the unsaved at the Monon Railroad depot.

Both speakers and visitors said that the Moody Church Assembly Grounds are the most complete and best systematized and running work of its kind. Mr. Emil Burk, manager, will be glad to confer with pastors or committees wanting grounds and convention halls for picnics or conferences next summer. Address him at 808 N. La Salle St., Chicago,

FUTURE ENGAGEMENTS

Below are given the engagements with dates as far as known, of the workers named. Our readers are earnestly invited to remember these laborers and their fields of appointment in their prayers.

George Wood Anderson—Sept. 12, Bellefontaine, O.; Oct. 31, Easton, Pa.
E. H. Baker and party—Oct. 17-Nov. 14, Washington, D. C.
Hay Bell and Joe Lauderdale—Sept., Sturgis, Ky.; Oct., Galatia, Ill.
Chester Birch—Aug. 22-29, Winona Lake, Ind.; Oct. 5-25, Slater, Mo.; Nov. 11-30, Marshalltown, Ia.
Burke and Hobbs—Sept., Salisbury, Mo.; Oct., Brookfield, Mo.
Byron J. Clark Evangelistic Party—Aug. 8-23, Edmond, Kan.; Sept. 1-28, Texarkana, Ark.
K. L. Kramer and son—Sept. 3-13, Asheville, N. C.; Sept. 15-30, Sheridan, Pa.; Oct. 1-31, Pittsburgh, Pa.
Currie and Peters—Sept. 26-Oct. 24, Manchester, N. H.; Oct. 26-Nov. 21, Sheffield, Pa.
Deffer Evangelistic Party—Aug. 15-Sept. 20, Albany, Ind.; Sept. 26-Nov. 1, Dunkirk, Ind.
Edwin R. Dow and party—Aug., Dallas Center, Ia.; John W. Erskine—Sept. 4-27, Pewaukee, Wis., or Spring Green, Wis.; Oct. 2-25, Mt. Morris, Mich.
Floyd John Evans Party—Until Sept. 15, Jamestown, O.; Sept. 19-Oct. 10, Osawatimie, Kan.; Oct. 11-Nov. 5, Kirwin, Kan.
L. E. Finney and Party—Aug. 20-Sept. 3, Woodville, Tex.; Sept. 5-30, Texarkana, Ark.
A. J. Fitt—Sept., Kansas.
E. Forsythe and party—Sept.-Oct., Kirksville, Mo.; Oct.-Nov., Denison Ia.; Nov.-Dec., Tipton, Ia.
M. F. Ham—Aug. 29, Temple, Tex.; Oct. 15, Danville, Ky.; Jan. 1, Richmond, Ky.
John S. Hamilton and party—Sept.-Oct., Marion, O.; Nov.-Dec., Hastings, Nebr.
Haudenschild and Pugh—Aug. 29-Sept. 19, San Diego, Cal.
C. E. Halls and party—Sept. and Oct., Enola, Pa.
I. E. Honeywell and party—Sept. 5-Oct. 3, Ilion, N. Y.; Oct. 5-Nov. 7, Oneida, N. Y.; Nov. 9-Dec. 19, Homestead, Pa.; Jan. 2-Feb. 12, Shamokin, Pa.
"Bob" Johnson and party—Sept. 17-Nov. 3, Kalamazoo, Mich.; Nov. 12-Dec. 20, Blairsville, Pa.
John M. Linden Party—Aug. 11-29, Ontario, Wis.; Sept. 1-12, Jenkins, Ky.; Sept. 13-22, McRoberts, Ky.; Sept. 23-Oct. 3, Burdine, Ky.; Oct. 6-31, Friendship, N. Y.
Frank Lindgren—Sept. 5-26, Winner, S. Dak.
Oscar Lowry and party—Sept. 26-Oct. 31, York, Neb.; Nov. 7-Dec. 12, Shenandoah, Ia.
Joseph C. Ludgate—Aug., Madison, S. Dak.; Dec., Paso, Ill.
Lyon Evangelistic Campaign—Sept. 5, Lansing, Mich.
J. W. Mahood and party—Sept. 1-Manchester, Ia.; Oct. 7, Marion, Ia.
Mills-Huggins Party—Aug. 15-Sept. 8, Bloomfield, Ia.; Sept. 13-Oct. 4, Parson, Ia.; Oct. 11-Nov. 1, Stratford, Ia.

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W. J. Morris—Aug. 22-Sept. 20, Aurora, Mo.; Sept. 20-Oct. 20, Springfield, Mo.; Oct. 21-Nov. 14, St. Charles, Mo.; Nov. 14-Dec. 4, St. Joseph, Mo.; Dec. 4-Dec. 20, Hopkins, Mo.

O. A. Newlin—Aug. 29-Sept. 15, Hillsboro, Ind.; Sept. 19-Oct. 24, Audubon, Ia.; Nov. 7-Dec. 12, Eagle Grove, Ia.

Nicholson-Hemminger Party—Sept., Lehighton, Pa.; Oct., Danville, Pa.; Dec., Stroudsburg and East Stroudsburg, Pa.

Paul Henry Packard and party—Aug. 28-30, Perry, Ia.; Aug. 31-Sept. 4, Hammond, Ind.; Sept. 5-25, Cleveland, O.; Sept. 26-Oct. 24, Topeka, Kan.; Oct. 25-Nov. 10, Olathe, Kan.; Nov. 29-Dec. 24, Belleville, Kan.

W. E. Parrish—Aug. 29, Salem, W. Va.; Oct. 3, Atlanta, Ia.; Nov. 14, Petoskey, Mich.

Rev. Jay J. Pease and party—Sept., Grand Junction, Mich.; Oct., Hillsdale, Wis.

Rayburn and Laraway—Sept. 12-Oct. 10, Menomonie, Wis.; Oct. 17-Nov. 21, Beloit, Wis.; Nov. 28-Dec. 26, River Falls, Wis.

Milton S. Rees—Sept. 12, Port Jervis, N. Y.; Oct. 17, Boston, Mass., Codman Square Group; Nov. 21, Malone, N. Y.; Jan., Danbury, Conn.

James V. Reid—Aug. 27-Sept. 5, Oakland City, Ind., Camp.

Runyan-Rueckert—Oct., Oswego, Kan.; Nov., Columbus, Kan.; Dec., Vassar, Mich.

Harold F. Sayles—Sept. 5-21, Flushing, Mich.; Sept. 26-Oct. 12, Lapeer, Mich.; Oct. 17-Nov. 2, Hadley, Mich.; Nov. 7-23, Fenton, Mich.

Chas. Cullen Smith and A. C. V. Gilmore—Aug. 29-Sept. 19, Morris, Minn.

F. E. Smiley—Sept., Denver, Colo.; Oct., Guthrie, Okla.

Wheeler Evangelistic Party—Sept. 12-Oct. 20, Lincoln, Ill.

R. H. Willis and A. R. Lytle—Aug. 31-Sept. 12, Detroit Harbor, Wis.

FORTHCOMING CONFERENCES OR IMPORTANT DATES

International Y. M. C. A. Convention, Cleveland, O., May 12-16, 1916.

Laymen's Missionary Movement, Boston, Mass., Nov. 18-20, 1915.

Martin Luther Quadridentenary, October 31, 1917.

National Council of Congregational Churches of the U. S. Biennial Meeting, New Haven, Conn. Oct. 20-29, 1915.

Ocean Grove (N. J.) Camp Meeting, Aug. 27-Sept. 6, 1915.

Philadelphia School of the Bible, Annual Bible Conference, Oct. 3-10, 1915.

Presbyterian Young People's Conventions for 1915: Hastings, Neb., July 27-Aug. 3.

Hollister, Mo., Aug. 12-19.

Prison Sunday, Oct. 31, 1915.

Salvation Army Congress, San Francisco, Cal., Nov. 17, 1915.

Volunteers of America, San Francisco, Cal., Oct. 2-7, 1915.

Women's Foreign Missionary Society of the M. E. Church, Los Angeles, Cal., Oct. 28-Nov. 4, 1915.

World's Sunday-school Convention, Tokyo, Japan, Oct. 18-26, 1916.

World's Temperance Sunday, Nov. 7, 1915.

Prophecy and the Lord's Return

(Continued from page 37.)

ify man. But God has written clearly in His Word and in history, that man's chief end is to glorify God. That is why civilization must collapse. That is why all schemes that man proposes for bringing peace must fail. All these schemes leave out of account the two great facts of the universe—Satan and God. Man is hopelessly lost in sin, in bondage to Satan; God has poured out His blood to secure man's release. All plans for peace that ignore these two facts are dealing with superficial effects, not with root causes. All man's plans for peace do ignore them, and so far from bringing in the age of peace and good-will, it is as though we should look for Gibraltar to be battered down with bubbles blown by the breath of a boy.

"Is the great civilization built up by man's energy and skill and wisdom hopeless, then? Of course it is. Through the ages and generations God has been patiently telling man just that—that man and everything he does for himself are hopeless. Only as he works out what God has first worked in is there hope. Our hope is what God has done, is doing, and is going to do. Our hope is Christ.

"Some day there will be a Christian civilization but not until Christ is actually King. And that civilization will be ushered in by God, when man has witnessed the collapse of all his own resources."

We Have Reached A High-Water Mark This Month But We Still Press On Our Circulation Thermom- eter Registers

May,	1915	15,000	copies
June,	"	15,000	"
July,	"	16,000	"
August,	"	16,500	"
September,	"	19,000	"

If you are a new subscriber and enjoy the magazine, recommend it to your friends or send us their subscription and thus pass on the blessing.



The Moody Bible Institute of Chicago

FACULTY ENGAGEMENTS DURING JULY

Dr. Gray conducted the Bible hour at the state convention of the Y. P. S. C. E. in Toledo. He also preached at the First Presbyterian church of that city on July 4. Later he conducted the Bible hour of the McLean County Sunday-school Institute at Bloomington, Ill., and also preached the opening sermon at the Chautauqua in that city. Sunday, July 25, he supplied the pulpit of the Buena Park Memorial church, Chicago.

L. W. Gosnell: July 4, Unionville, Md.; July 11, Baltimore, Md., Jefferson St. M. E. church; July 25, Second United Presbyterian church, Chicago.

Howard W. Pope: Denver, Colo., Second Congregational church; 52nd Ave. Congregational church, Chicago; Mayflower Congregational church, Chicago.

B. B. Sutcliffe: July 18, 52nd Ave. Congregational church, Chicago; July 25, First Congregational church, Racine, Wis.

J. H. Ralston: July 4, First Congregational church, Racine, Wis.; July 18, addressed Sunday-school and two Bible classes, Oakland M. E. church; July 25, Maywood Presbyterian.

E. O. Sellers: July 4, Belden Ave. Sunday-school and Friendly Bible Class; July 8-12, Lake Geneva, Wis.; July 15-21, Eaton Rapids, Mich.; July 25, Belden Ave. Sunday-school and Friendly Bible Class.

H. A. Hammontree: July 14-31, Cartersville, Ga.

W. W. Ketchum: July 11, 52nd Ave. Congregational church, Chicago; July 18, Glencoe Union church; July 25-31, Norwich, N. Y.

P. B. Fitzwater: July 18 and 25, Pioneer Presbyterian church, Chicago.

SPECIAL LECTURES

Rev. R. V. Miller, Bible teacher and evangelist of Hendsenville, N. C., gave Bible teaching along devotional lines during the week August 2-8.

JULY AND AUGUST ENGAGEMENTS OF EXTENSION WORKERS

Mrs. Frances C. Allison, on vacation.

E. B. Buckalew, secretary, held several conferences with groups of ministers in New York state in the interest of evangelistic campaigns and attended the conference of the International Federation of Christian Workers at Siloam Springs, Ark.

George E. Guille has been teaching at conferences at Port Huron, Mich.; Erieside, O.; Oakdale, Ind.; Stony Brook, L. I., and Butler, Ind.

Charles P. Meeker has been assisting the Practical Work Department at the Institute, having had charge of the open air work, and has had supervision of three groups of students doing evangelistic work in places within a radius of 125 miles of Chicago.

Miss E. Stafford Millar, on vacation.

John C. Page has been engaged in Bible teaching at the Annual Conference of the International Federation of Christian Workers at Siloam Springs, Ark., and in meetings preparatory to an evangelistic campaign at Rogers, Ark.

Miss Angy Manning Taylor, following her recent bereavement, spent several weeks in recuperation. During a part of August she participated on the program of the Missionary Conference at the University of Wooster, Wooster, O.

ITEMS OF INTEREST

The following persons attended a Moody Bible Institute reunion at the Michigan State Summer School of Sunday-school Methods at Eaton Rapids: Rev. and Mrs. B. Atchison, '96, Howell, Mich.; Henry H. Krieger, '03, Lansing, Mich.; Rev. John Lansborough, '96, Charlotte, Mich.; Miss Mae Adams, '97, Chadwick, Ill., and Prof. E. O. Sellers.

A former student, located in Iowa, writes of a farmer there who committed suicide. He was afflicted with cancer, and the Christian Scientists persuaded him to give up his physicians and try their way. When they failed he hanged himself in his barn.

On the evening of July 26, the Juniors entertained the Seniors on the roof garden of the Women's building. The latter was very beautifully decorated with gaily colored lanterns, crimson poppies, cherry blossoms, a fountain in the center of the garden and Japanese landscape scenes. Everything was tastefully arranged for the place was intended to represent the Palace Garden in Tokio. The Seniors were ushered in by polite Japanese escorts and bowing Japanese maidens. Ray S. Lantz delivered the address of welcome, after which the following excellent program in charge of Horace M. Ashfield was rendered: Class Poem, by T. Raymond Allison; Saxophone Solo, by G. W. Kimball; Class History, by E. C. Shute; Vocal Solo, by

Miss Margaret Duncan; Reading, by Miss Anna Bowles; Harp Solo, by Prof. Frank Verrallo; Violin Solo, by Miss Loula A. McLean; a selection by the Ladies' Quartet (Misses Kermen, Duncan, Hammond and Mrs. Coulter); Cornet Solo, by R. Rutter; Vocal Solo, by Wm. H. Koppert and the farewell address by Lucia Hammond. The Senior Class voiced their keen appreciation in a response given by J. B. Little, a member of their class. Tea was served in the midst of the program, which added much to the Japanese effect. The entertainment was closed with prayer, T. M. Kingsley leading.

PROGRAM OF CLOSING EXERCISES FOR SUMMER TERM, AUGUST 12

11:00 a. m. Class exercises in the Moody church auditorium.

5:30 p. m. Reception to graduates by faculty in the reception room of the Women's building.

6:00 p. m. Supper with graduating class as guests of honor.

7:45 p. m. Graduation exercises in the Moody church.

The address was given by Evangelist Henry W. Stough, concerning whose work "The North American," in an editorial of June 5, made the following statements: "Practicing the same methods (as Billy Sunday) and preaching identically the same message, Dr. Henry W. Stough has stirred to their depths communities in many parts of Pennsylvania. Dr. Stough has achieved results which place him second only to Billy Sunday among the American evangelists." Dr. Stough took great pleasure in introducing himself to the graduating class as a former M. B. I. student and repeatedly emphasized the fact that it was as a former student that he was addressing them. He was a student in '92 and '93.

CONGRATULATIONS

The following letter was received too late to be read to the members of the graduating class:

"Dear Dr. Gray, Members of the Faculty, Class of August, 1915: As the time draws near for the graduation period, my heart turns longingly and lovingly to our dear old M. B. I. Just wish to send greetings and heartiest congratulations at this time. As you Seniors leave the walls of the Institute, there is only one power that can sustain you, and may you trust completely in Him, is my prayer.

"May you go out into the world and give out to others what our faculty so generously has given to you, adding thereto what the spirit shall direct, always remembering that 'He is

faithful that has promised,' and that He will supply all your needs.

"Very cordially,

"FAMY B. MILLS.

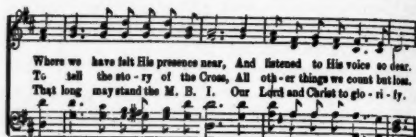
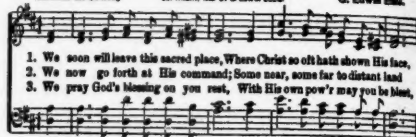
"Laurel, Nebraska."

We Will Not Say Farewell.

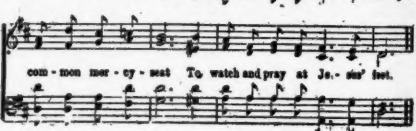
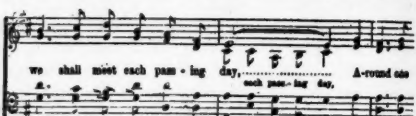
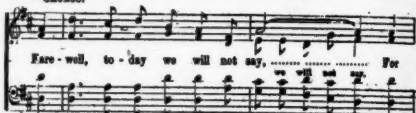
Class Song, Moody Institute, August, 1915.

Arthur E. Cowley

G. Edwin Ellis



CHORUS.



PERSONALIA

R. B. Fisher, '02, is pastor of the Presbyterian church, Monticello, Ill.

John T. Mason, '12, is pastor of the Watertown Baptist church, Watertown, Tenn.

George W. Sheafor, '93, is pastor of the Coggin Avenue Baptist church, Comanche, Tex.

Warren H. Hershey, '11, is pastor of the Methodist Episcopal church, Summit Hill, Pa.

Theo. T. Hays, '98, became pastor of the Presbyterian church at Holley, N. Y., August 1.

W. S. Ross, '13, is pastor of the Congregational church of Grand Junction, Mich.

G. O. Heide, '01, pastor of the Alta Vista Baptist Church, Wamego, Kan., now has three charges.

John B. Frost, '06, of Fresno, Cal., is assisting in special meetings at St. Johns, Kan.

David A. Reed, '99, is pastor of the Presbyterian church, Dover, Del.

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Binney S. Black, '08, is pastor of the Outremont Presbyterian Church, Montreal, Can.

Albert N. Riley, '07, is pastor of the Baptist church, Bloomington, Wis.

R. H. Roper, '02, is located at Joyce, Vancouver, B. C.

J. F. Romkin, '92, is pastor of the Methodist church, Greentown, O.

Freeman F. Boothby, '01, is pastor of the Methodist Episcopal church at Leeds, N. Dak.

Mrs. Rhoda B. Baird, '02, is now editor of the "Kansas Courant," Kansas, Utah.

G. F. Boyd, '11, is pastor of the Baptist church, Standard, La.

Elmer Burroughs, '05, recently moved to Davenport, Ia., to take charge of a small mission there.

G. G. Laughlin, '05, assisted Andrew Turkington, '06, Blanchester, O., in his special meetings.

Wilson A. Pugsley, '08, evangelist, has just closed an evangelistic campaign with the First Church, Peekskill, N. Y.

W. H. Cadwell, '10, of Auburn, Pa., has a circuit consisting of five churches and reports progress.

Joseph E. Sherrill, '90, Danville, Ind., is pastor of four churches in White Lick (Baptist) Association.

Percy G. Carter, '08, is now a student in the Southern Baptist Theological Seminary, Fort Worth, Tex.

J. R. Humphries, '09, has been pastor of the First Baptist church, Richland Center, Wis., during the past four years.

Edward H. Brunemeier, '09, Chicago, is now a junior in the Rush Medical College. He expects to go out as a medical missionary.

Earnest Blackman, '10, is a student at the Wesleyan University, Bloomington, Ill., and pastor of a country church at Shiloh, Ill.

Margaret Bradley, '12, has accepted a position under the Reformed church as a worker on an Indian reservation, at Winnebago, Neb.

George Bayha, '12, is pastor of the new Marianna M. E. church, Marianna, Pa., which was dedicated June 27, with impressive services.

Benjamin Franklin, '97, is pastor of the Park Memorial Church, Springfield, Mass., which is blessed with a remarkable spirit of revival.

Benjamin F. Armstrong, '93, minister of the Gospel Tabernacle, Scranton, Pa., recently conducted a series of meetings in the Presbyterian church, Athens, Pa.

George A. Walter, '96, who has been pastor of the Grace U. E. church since April, 1914, reports a steady increase in the attendance in all services.

Mary A. Unsworth, '11, is connected with Ebenezer Hall, Hamilton, Ont., Can. Her work is largely house to house visitation and tract distribution.

Etta McClung, '01, of Berkeley, Cal., who has been employed by the San Francisco Bible College, contemplates beginning work as teacher in the college in the fall.

Henry C. Brunemeier, '09, since leaving the Institute, finished a liberal arts course in college and is now assistant pastor of the Evangelical church, Waverly, Iowa.

S. C. T. Ramsey, '09, pastor of the Swedish Congregational church at Wilton, N. Dak., recently dedicated a beautiful new church building with appropriate and impressive ceremonies.

N. L. Nutter, '05, pastor of the Methodist church (South), Mount Hope, W. Va., has built two new churches this year, one costing \$2,500, and the other \$7,500, and reports about 75 conversions.

T. A. Woods, '01, finished a special college course last April, and is now in charge of a Presbyterian congregation at Fitzroy Harbor, Ont., Canada, having been ordained the first week of September.

Oliver G. Johnson, '96, of Sharon, N. D., who suffered a nervous breakdown several years ago and had to give up preaching for a while, is now happy that he is again able to engage in the Master's service.

Margaret A. Storck, '05, of Madison, Wis., who was engaged in work among the Indians under the American Missionary Association, has been called home to care for her aged mother.

William N. Kirk, '05, evangelist, and wife, leader of music and soloist, who have been conducting evangelistic campaigns at Black Hills, S. Dak., during the past year, returned to their home in Chicago about July 1.

Percy W. Stephens, '11, has just completed the first year of his pastorate at the First Baptist Church, Jacksonville, Ill. At present he is taking special work at the University of Chicago, during a two months vacation.

Marion M. Elliott, '07, is head of a Girls' Co-operation Home in Lexington, Ky. There are twenty-eight girls in the home who gladly pay the moderate price for board and room for the privilege of being sheltered in a Christian home.

H. H. Rhule, '01, pastor of the First Presbyterian Church, Nevada, Mo., has been engaged by the Jasper County Sunday-school to give the Bible studies in their county teachers study course, at Lakeside, Mo., the last week of August.

Frederic J. Stoetzel, '07, writes from Mosier, Ore., that he is pastor of a federated church, composed of Methodists, Baptists, Presbyterians and Congregationalists, and that he found such a church more satisfactory than he expected.

Mary M. Parker, '94, recently resigned her position as secretary to Dr. R. A. Torrey, Dean

of the Los Angeles Bible Institute, to become Bible teacher with Dr. Milford H. Lyon, who is conducting an evangelistic campaign in the middle West.

C. R. Ferguson, '11, writes that he has enjoyed his work in the United Presbyterian Seminary, Xenia, O., and is now thinking of finishing his seminary course in a Baptist school in Massachusetts.

Edna A. Black, '01, who has been engaged in Y. M. C. A. work for the past two years in Salt Lake City as a cafeteria director and teacher of domestic science, expects this fall to teach domestic science and domestic art in Westminster College.

Ernst Luenberger, '12, pastor of German Methodist churches at Fairview and Kalamazoo, Neb., preached a sermon on May 9 on behalf of the Moody Bible Institute. Before coming to the Institute, Mr. Luenberger was a student at Mt. Hermon, Mass.

Jeanette Gedalius, '03, who is superintendent and missionary of Israel's Missionary Society, San Francisco, Cal., writes that, notwithstanding the difficulties of her work, God is blessing their efforts in bringing Jews from dark Judaism to the blessed light of Christianity.

Otto J. Scheibe, '95, resigned as pastor of the Congregational church, Belvidere, Ill., on July 1. He left August 1, going to Mansfield, O., and from there he expects to go to West Tampa, Fla., where he will take charge of the Spanish Mission, which includes a home for boys and girls, a school and a church.

Joanna A. Greenlee, '02, Beachton, Ga., has been principal of the Grady County Training School, located twelve miles from any railroad among hard-working farmers. She began with one small unfurnished and uncomfortable room, but now has a splendid concrete building, well-furnished and valued at \$6,000.

Katherine Patterson, '98, of Claysville, Pa., although physically unable to do active missionary work, is finding plenty she can do in her home town. She is engaged in Sunday-school work, temperance work, home department work, besides teaching Bible and missionary classes for the young people.

Robert L. Evans, '92, pastor of the Sutter Avenue Presbyterian Church, St. Louis, Mo., writes of his work as follows: "My seventh year, membership 200, attendance at Sunday-school 300, and a number of young people looking forward to Christian service." Mr. Evans is also on the staff of the St. Louis Bible Training School.

A. Burr, '93, has been assisting Rev. Wm. Black, of the Synod Evangelical Presbyterian church of North Carolina, during the past eleven years. Their work covers the entire state, about 400 Presbyterian churches and usually several meetings in other southern states each year. Mr. Burr has charge of the music.

Frank Moskowitz, '12, is doing good work as minister of the Presbyterian church of Mosele, Mo. Mr. Moskowitz was a Russian Jew, but has recently changed his name to Moss. The "Globe-Democrat" of St. Louis says:

"Mr. Moss received instruction at the Moody Bible Institute. More recently he has attended the high school in St. Louis for the purpose of perfecting his English. He is a member of the Washington and Compton Avenue Church."

G. R. Bernhard, '07, recently celebrated his sixth anniversary as pastor of the Biddle Pres-



G. R. Bernhard

byterian chapel, Carlisle, Pa. The following will show the growth of the church during his six years' pastorate. Church membership increased from 60 to 150; Sunday-school from 50 to 335; C. E. membership from 12 to 35; attendance at prayer meeting from 10 to 60, and the offerings from \$350 to \$800. In addition to the above he has a men's Bible

class every Thursday evening and a Brotherhood meeting Friday evenings.

Mrs. Lydia Brock Mayos, '97, after leaving the Institute received a call to become pastor of a congregational church, Clay Center, Kan., where she served five years. Soon after, she married the Rev. J. C. Mayos, and together they have been working as pastors, sometimes having two and three churches under their care. However, during the last few years, owing to ill health, they have had charge of but one church at Cora, Kan., besides doing supply work at Smith Centre.

MARRIED

George Johnson, '13, to Miss Sarah Christine Soneson, '12, at the Moody Bible Institute, Chicago, Ill., August 14, 1915.

Evangelist Sam E. Mitchell, '09, to Miss Etta L. Willett at San Francisco, Cal., July 24, 1915.

Rev. William Wickmann to Lillian Dora Jones, '11, at Detroit Harbor, Wis., June 30, 1915. At home, Baptist Parsonage, Detroit Harbor, Wis.

G. A. DeFlon, '95, to Helen Grace Holmes, '14, at Denver, Colo., August 4, 1915.

BORN

To Mr. and Mrs. A. R. Lytle, '09, Burnett, Wis., June 15, 1915, a son, Judson Arthur.

To Mr. and Mrs. Michael Yanzito (the former a graduate of the evening classes), of Chicago, Ill., July 24, 1915, twin girls, Unice Mildred and Bernice Charlotte.

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The Bible Institute Colportage Association

THE VALUE OF GOOD LITERATURE IN THE HOME

No other but good literature should ever find its way to the spot which, above all others, interests us the most, the spot we call home. It does not matter much whether large or small, elaborately or simply furnished; one thing is certain, it is the center of the universe for the family living there. There is the deepest wisdom manifested in parents who do the utmost in banishing everything from their home that tends to demoralize, in trying to make it religious, attractive and comfortable; a wisdom which is not easy to define, but which makes itself felt as the days and years go by.

The influence of good literature in the home is far-reaching; you cannot estimate its value in advance, but look back five, ten, twenty years and you will then see it plainly. No joy that comes from piling up money in bank, or adding to the farm another field, or tearing down barns and building greater can begin to compare to the satisfaction there is in watching the progress of a son or daughter in all that makes for education, culture, refinement and the religion of Jesus Christ. Such a Christian family and home is man's best heritage.

Parents should not deprive their children of good literature. They learn to read by being in the presence of good books and papers. The love of knowledge comes with reading, and grows upon it. And the love of knowledge in a young mind is almost a warrant against the passions and vices tempting him. Good literature is not a luxury to a home, but a necessity.

The influence of such literature upon the young people of the home is remarkable. You may judge a man more truly by the books and papers which he reads than by the company which he keeps, for his associates are often in a manner imposed upon him; but his reading is a result of choice, and the man who chooses a certain class of books and papers unconsciously, becomes more colored in his views, more rooted in his opinions, and the mind becomes fettered in its views.

Good books and periodicals are always appropriate gifts to give to the members of the home, for they are always clear and clean in their influence for the betterment of those who read them. Every home ought to be supplied, and well supplied, with good, choice literature, and the children directed and encouraged to read it. The right kind of a home, with the right kind of literature, will make the right kind of men and women for church and state. Every

good book you furnish your child, and which it reads with reflection, "is like the cast of the weaver's shuttle, adding another thread to the indestructible web of existence." It will be worth more to him than all your hoarded gold and silver.

Good literature is invaluable to the home as a moral guard to the young man. The culture of taste for such reading keeps one quietly at home and prevents a thirst for exciting recreations and debasing pleasure. It makes him scorn whatever is low, coarse and vulgar. It prevents that weary and restless temper which drives so many to the saloon, gambling and other dens of vice and sin to while away their leisure hours. Once form the habit of domestic reading, and you will, at any time, prefer a good interesting book to frequenting haunts where the evil associate.

Chief among the educational influences of a home are its books. Parents make a mistake when they begin to economize by cutting out good literature. Have the best books, papers, magazines in your homes, though you must turn the old black silk dress once more, and make the old coat do another season. Nothing will compensate to your boys and girls for the absence of those quiet teachers who keep such order in their schools, and whose invaluable friendship never cools nor suffers change. You may go without pies and cake, or without butter on your bread, you can go without your automobile and other comforts, but if you care for your family's best happiness here and in eternity, you will not go without the best standard and unadulterated religious literature.

Would that it might be said now, concerning those that desire purity, truth and righteousness, as it was said of the Ephesian Christians, "Many of them . . . brought their books together, and burned them before all men" (Acts 19:19). It would be a blessing if a bonfire were made of many of the books and papers to be found in the libraries of Christian homes. Not only of bad fiction and infidel literature, but poisoned religious papers and books of Mormonism, Russellism and others, that find their way into many of our homes, deceiving, not only the children, but the parents as well.

I do not believe that parents are careful enough as to what their girls and boys are reading. Mothers will allow their boys and girls to read books promiscuously, and never take the trouble to look into them to see if they are fit to be read. There are plenty of good books for the sons and daughters. Let us see that they

have them, and let us burn the bad ones. The parent must not only secure the best for the mind, but also the best to feed the soul. Get all the best religious books, devotional, and others, but always remember that, if you want spiritual and moral food, you must go to the Word of God for it, as the prophet has exhorted us: "Seek ye out of the book of the Lord, and read: no one of these shall fail" (Isa. 34:16).

Of all the good literature for the home, the Bible is the best, and parents should see to it that each member of the family receive a Bible; one that he can call his own, and that it be read and meditated upon daily.

We must make more of the Bible in our homes. There is no real home nor home-life without the Bible, the Book of books. It has given to the Christian home that unmeasured superiority in all the dignities and decencies and enjoyments of life, over the home of the heathen. It has elevated woman, revealed her true mission, developed the true idea and sacredness of marriage and of the home-relationship; it has unfolded the holy mission of the mother, the responsibilities of the parent, and the blessings of the child. Take the Bible from the family, and it will degenerate into a mere conventionalism, marriage into a "social contract"; the spirit of mother will depart, caring more for a dog than for a baby; for natural affection will sink to mere brute fondness, and what we now call home would become a den of selfishness and barbaric lust.

I would not, however, have you think that we must read nothing but the Bible in our homes. Let the reading be as broad and varied as our time and purse will permit, but let us not think that we must read everything that is thrown into our hands, or that some one thinks is good. Shall our minds be made the receptacle of everything that an author shall write? Shall we not make a distinction between the good, and the bad, the helpful and the hurtful?

Mr. Spurgeon has said, "There is gold in the rocks about us. Gold even in the stones that mend the roads, but there is too little of it to be worth extracting. Alas, how like many books! Not so with the Holy Scriptures. There one finds much gold—all gold. In it the very dust is precious." Then let us read it, study it, meditate upon it, reverence it in our homes. Read it to know God's truth and to gather manna for the soul, and then as we read other books, let it be for information, and help in using the truth, that we may illustrate and emphasize the same in word and life.—Rev. L. E. Crumbling, in "The Evangelical."

L. S. Toole, who assisted in the accounting department of the Bible Institute Colportage Association during the past year, has accepted the position of "advance agent" for the Byron J. Clark Evangelistic party and is now at work.

WILL PRISON BOOK FUND DONORS PLEASE NOTICE?

Huntsville, Tex., July 26, 1915.

I wish to acknowledge the assortment of the Moody Colportage Library books which I received Saturday morning, to be distributed among my associates in the prison. Please accept our many thanks. May the messages contained in them be seeds of righteousness sown upon good ground, from which an abundant harvest may be realized for His kingdom!

There isn't in my estimation a better field for Christian workers than that of the prisons, and it is my prayer to fit myself for this particular work, hence my enrollment in the Moody Bible Institute. I am at present making an effort to obtain my release, so as to be able to enter at the beginning of the term, September 9; if I am not successful, it will be October 9; but, praise God, it will be then.

M. D.

FREE GRANTS OF BOOKS

The following donations of the Moody Colportage Library books, Emphasized Gospels of John, etc., have been sent out on account of the several book funds named, from July 13, 1915, to August 10, 1915, inclusive, many of which consignments already have been acknowledged with expressions of hearty appreciation:

Prison Book Fund.

Tennessee, 150 books, 10 gospels.
North Carolina, 30 books, 10 gospels.
Texas, 25 books, 5 gospels.
Minnesota, 200 books, 200 gospels.
Montana, 25 books, 25 gospels.
Michigan, 34 books.
West Virginia, 24 books, 50 gospels.
Nebraska, 20 books, 25 gospels.
California, 20 books, 20 gospels.
Mississippi, 25 gospels and tracts.

Mountain Book Fund:

Kentucky, 150 books, 250 gospels.
Georgia, 30 books.

Hospital Book Fund:

Illinois, 65 books, 50 gospels.

Lumber Camp Book Fund:

Oregon, 500 gospels, 1000 tracts.

India Book Fund:

Calcutta, 60 books.
Allahabad, 20 books.

Alaska Book Fund:

Fairbanks, 48 books.

Fire Station Book Fund:

Illinois, 40 books.

MR. MOODY'S BOOK FUNDS

The following contributions have been received from July 16, 1915, to August 14, 1915, inclusive:

Prison Book Fund:	
9 Contributions	\$ 17.32
Africa Book Fund:	
1 Contribution	5.00
Alaska Book Fund:	
1 Contribution	5.00
Fire Station Book Fund:	
1 Contribution	2.00
Hospital Book Fund:	
1 Contribution	2.00
India Book Fund:	
1 Contribution	5.00
Lumber Camp Book Fund:	
1 Contribution	15.00
Military Camp Book Fund:	
45 Contributions	217.35
Mountain Book Fund:	
4 Contributions	8.50
Railroad Men's Book Fund:	
1 Contribution	2.00

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When the typewriter arrives deposit with the express agent \$8.80 and take the machine for five days' trial. If you are convinced that it is the best typewriter you ever saw, keep it and send me \$2.50 a month until our bargain price of \$48.80 is paid. If you don't want it, return it to the express agent, receive your \$8.80 and return the machine to me. I will pay the return express charges. This machine is guaranteed just as if you paid \$100.00 for it. It is standard. Over one hundred thousand people own and use these typewriters and think them the best ever manufactured. The supply at this price is very limited, the price will probably be raised when my next advertisement appears, so don't delay. Fill in the coupon today—mail to me—the typewriter will be shipped promptly. There is no red tape. I employ no solicitors—no collectors—no chattel mortgage. It is simply understood that I retain title to the machine until the full \$48.80 is paid. You cannot lose. It is the greatest typewriter opportunity you will ever have. Do not send me one cent. Get the coupon in the mails today—sure.

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Address.....

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Evangelist

Rev. Charles D. Todd



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H. Dudley Clarke



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Miss Annie C. Andrews

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Carl Leggett



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Mrs. Augusta A. Ketchum

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Gid F. Higginbotham

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formerly of Belfast, Ireland, but for the past three years connected with one of the large evangelistic groups of this country, is now open for dates for the Fall of 1915, and the Spring of 1916.

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CHOIRMASTER

Miss Florence Saxman
PIANIST

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Evangelist E. H. Baker and Lecturer

Evangelist Baker and party have only two open dates before the holidays, Sept. 12 and Nov. 28. He will conduct a month's campaign Oct. 17-Nov. 14, in Washington, D. C.

Short Sketch of His Life Evangelist Baker was born in London, England, and preached several years in that city. He was also a member of the London open air mission. He has traveled extensively in this country, parts of England and the Isle of Man, conducting meetings, Union, Tabernacle, and Single Churches. The Topeka Capital (Kans.) styled him the Bible Evangelist. He is a Bible student, and his Bible readings are a feast. The Hoopeston Evening Herald (Ill.) says he compares favorably to the famous Billy Sunday. During the past year he has conducted some very successful meetings. His permanent address is 142 Hall Avenue, Washington, Pa. Bell phone, 1402-J.



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The undersigned, a college and theological school graduate, who spent 14 years in the pastorate and the past 5 years (part of each year) as an evangelist and singer will be pleased to mail pastors an 8 page folder in which others tell of his work. Mr. Miller is author of "Personal Evangelism" and other volumes. Address

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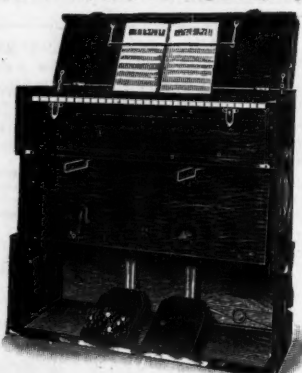
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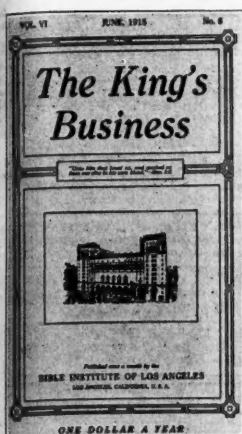
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